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Why is the Opposition Trying to Tarnish Amritkal?

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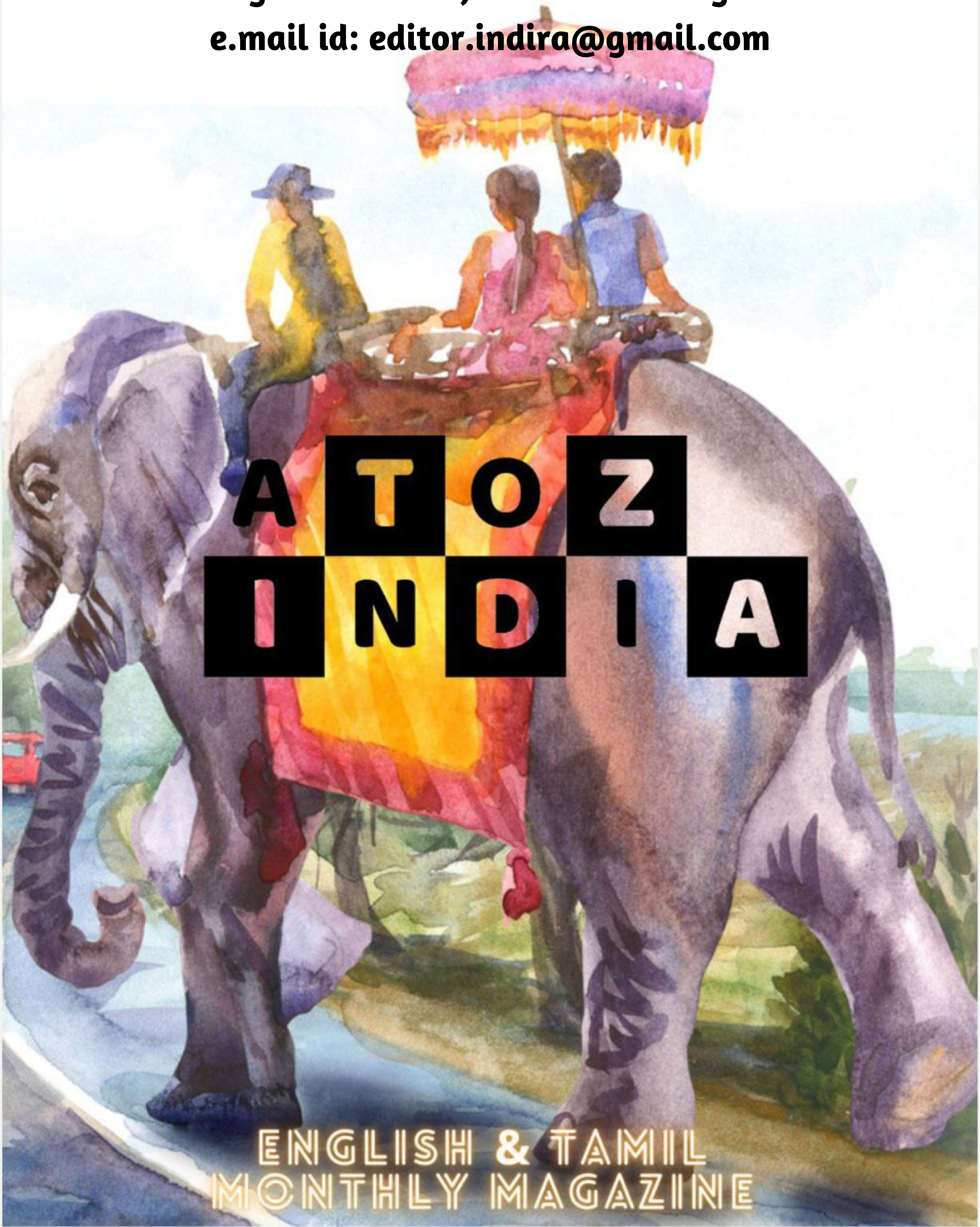
A TO Z
INDIA
ENGLISH & TAMIL
MONTHLY MAGAZINE

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At the dawn of the eleventh century, inscriptions indicate that ties of friendship still existed between the two empires, but it was only to be expected that the Chola kings should resent, and eventually seek to break, the commercial monopoly claimed by the Maharajas of the Straits. Whatever the cause, in c. 1025 Rajendra I mounted a great raid against the Sri Vijaya empire.

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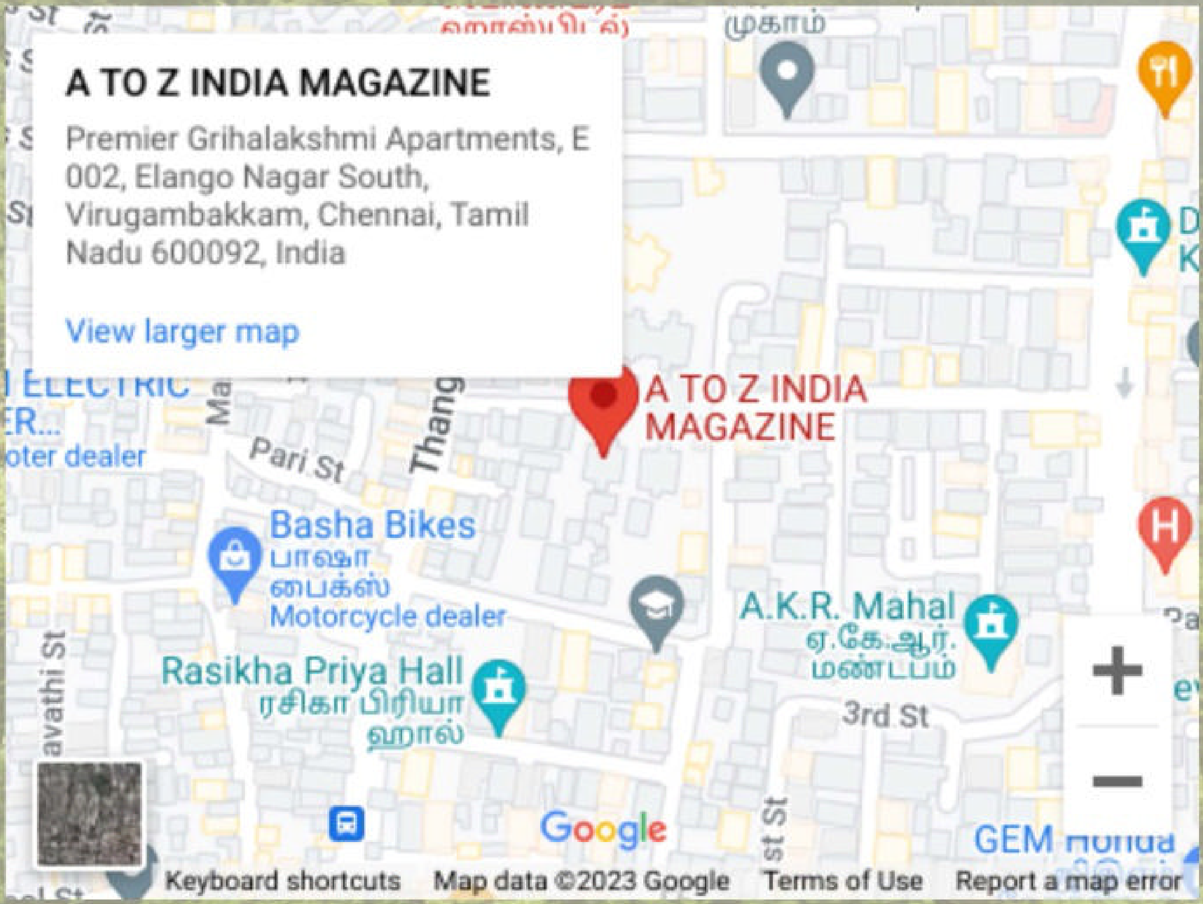
AMRITKAAL - THE FOUNDATION OF 'NEW INDIA', 'STRONG INDIA': WHY IS THE OPPOSITION TRYING TO TARNISH AMRITKAL?

Prime Minister Narendra Modi and his government emphasizes on AmritKaal.

A TO Z INDIA: Editorial Address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FROM THE EDITOR

A TO Z INDIA magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.

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CHOLA INVASION OF THE BUDDHIST SRI VIJAYA EMPIRE

From the Editor's Desk:

1025 A.D. Chola Invasion of the Sri Vijaya empire

The Cholas initially occupied present Tanjore and Trincnopoly districts with of South India and, up to the eight century A.D. the Chola kingdom was very small. However, the Cholas rose to prominence when in 850 their ruler Vijayalaya defeated the Pallavas and snatched Tanjore from them, making it the capital of the Chola kingdom. Aditya Chola dynasty defeated the last Pallava ruler in 987 A.D.and the Cholas later captured Madurai from the Pandyas who had controlled the lower tip of the peninsula from early times. Rajaraja (985-1014) extended Chola domination throughout South India and Sri Lanka, and challenged the Chalukyas who had controlled the north-eastern Deccan. His son Rajendra Chola conquered the Andaman and Nicobar islands and advanced past the Ganges up to Bengal, assuming the title of "Gangaikonda" (the victor of Ganges). The powerful Chola state was now prepared to contest the maritime supremacy of Sri Vijaya Saliendras. At the dawn of the eleventh century, inscriptions indicate that ties of friendship still existed between the two empires, but it was only to be expected that the Chola kings should resent, and eventually seek to break, the commercial monopoly claimed by the Maharajas of the Straits. What finally precipitated the conflict between them is unknown. Possibly Sri Vijaya was restricting Indian trade with the Archipelago and China, or possibly the Cholas simply felt themselves strong enough to assert their undoubted maritime strength in a Digvijayaydtra through foreign territory. Whatever the cause, in c. 1025 Rajendra I mounted a great raid against the Sri Vijaya empire, a record of which is preserved in a praiasti inscribed on the south wall of the Rajarajesvara temple in Tanjore. While it does appear from that description that the Chola expedition managed to reach the furthest-flung frontiers of the Sri Vijaya empire, it did not seem to have destroyed it. Even with their conquests in South India, the Cholas seldom displaced the ruling dynasties of conquered territories, being satisfied with just tribute. The aim of the Cholas was probably just to force the empire to open its shipping lanes. Furthermore, Sri Vijaya was some 1,500 miles distant - and difficult to control. While the Saliendra Maharaja of Sri Vijaya may have acknowledged the overlordship of the Cholas and opened the Straits to Indian shipping for a few years, he certainly retained his independence intact. The subsequent relations of Sri Vijaya and the Cholas were certainly not wholly harmonious. In 1068, another Chola king, Vira Rajendra, mounted an expedition which conquered Kadaram (Kedah). This was apparently on behalf of its king, and we may assume that this was a possible attempt by Kedah, Sri Vijaya's chief peninsular possession, to secede from the Empire. Relations seem to have normalised after this, but both Empires were by now already in decline. Sri Vijaya certainly was by now preoccupied by threats from other quarters and seeing the last days of its greatness.

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AmritKaal - The foundation of 'New India', 'Strong India':

Why is the Opposition Trying to Tarnish Amritkal?

✍ Lalit Garg

Prime Minister Narendra Modi and his government emphasizes on AmritKaal, they have laid the foundation of 'New India', 'Strong India', which will be realized in 2047, the hundredth year of its independence. The recently presented budget underlines the 'AmritKaal' in the best possible way. The strategies and plans of the government are also being made keeping the same in the Centre. But it is a big irony that the entire opposition is in the dark about AmritKaal.

The responsible role of the opposition is being expected in making the AmritKaal nectar, but this is not going to happen, as it has repeatedly exposed its direction lessness, this has become clear in the budget session. What kind of politics is this, what kind of demonstration of the responsibilities of the opposition, in which the interests of the people and the Amritkaal are being neglected in the name of building a new India in the name of baking bread for their political interests. A burning question has emerged in front of Indian democracy that whether Indian politics has become without opposition? The opposition is completely disintegrated and is looking so weak and languid that the possibilities of a strong or solid political alternative are almost dead.

AmritKaal - The foundation of 'New India', 'Strong India':

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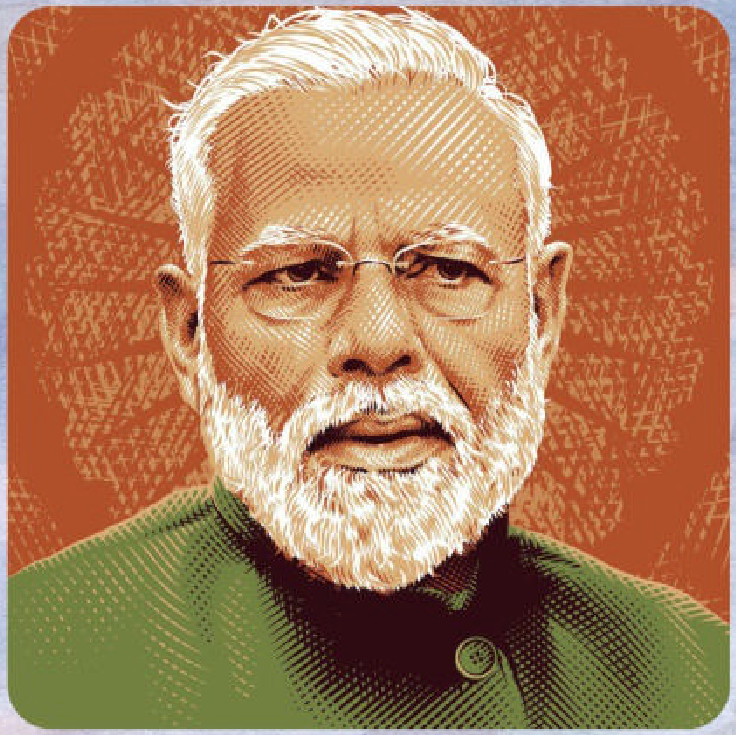
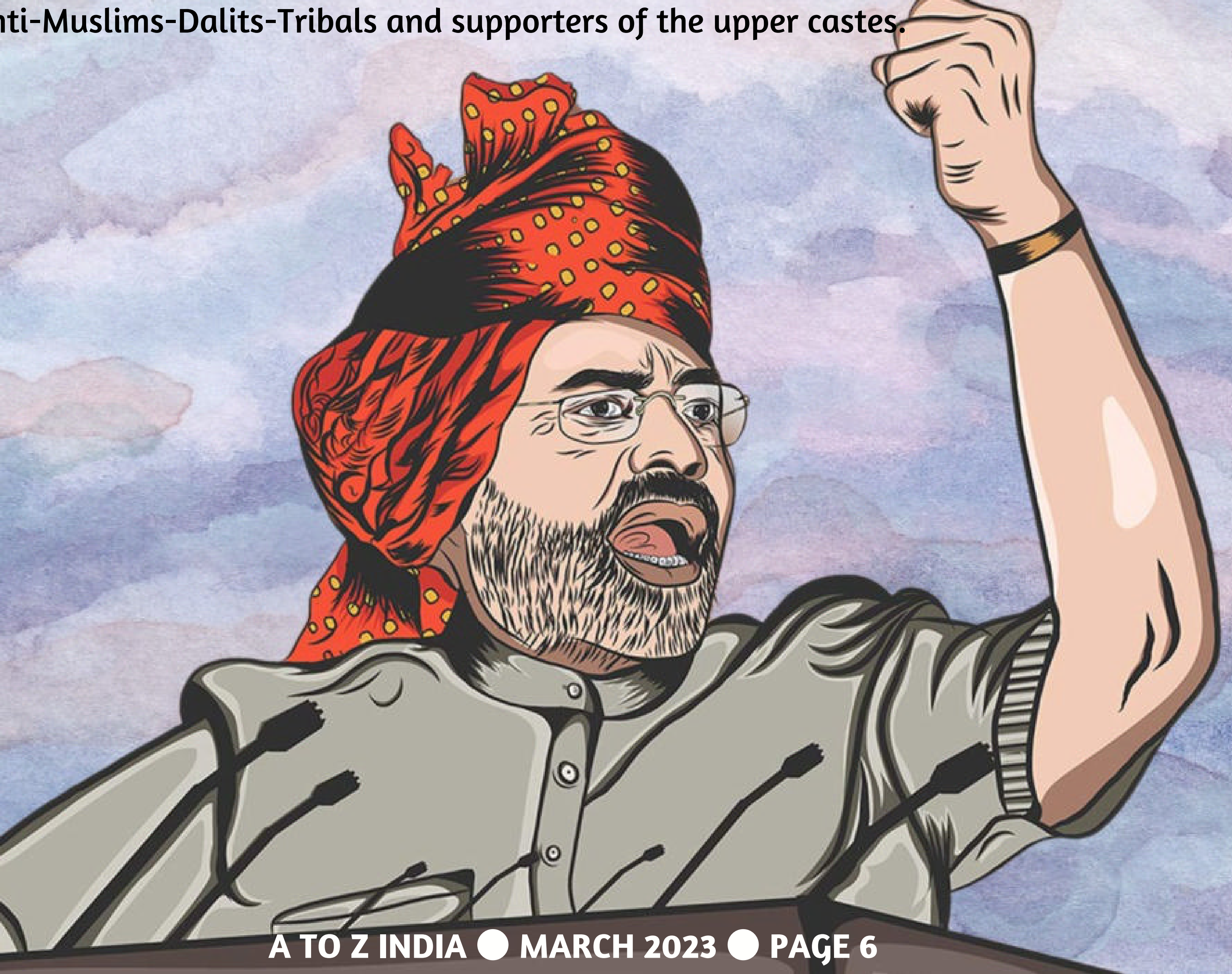
Lalit Garg



Not only this, the opposition has not only become political, it has also become policy less? This is the reason why in the political journey reaching the occasion of Amrit Mahotsav, the condition of the opposition has never been so sluggish, worse and extinct. Such an environment is a challenge and an irony for democracy.

If considered from this point of view, the behavior of the opposition in India at the national level or in many states is disappointing. Opposition parties and leaders want to defeat BJP, want to weaken Modi's ever-strengthening image and position, but are unable to understand on which issues to fight and go among the public. Neither do they have effective issues nor do they have the ability to present the issues effectively. They will not be able to follow the religion of the opposition by proving the BJP as anti-Brahmins or anti-Dalit-backward, or by targeting the Rastriya Swayamsevak Sangh or unnecessarily suspecting industrialists like Adani.

Opposition MPs have proved that they neither have anything meaningful to say nor listen to, by continuously raising slogans during the Prime Minister's address. The opposition MPs may have had some reasons for their din, but they proved the Prime Minister's statement that one is costing many more with their irritating sloganeering. Once upon a time minorities like Muslims, Christians used to be polarized by creating fear against Sangh and BJP. A group of backward and Dalits were lured by calling them advocates of the upper caste. Where is the effective opposition, where are the issues of national interest. The efforts of the opposition seem to be to prove the BJP, the Sangh and the Prime Minister as well-wishers of industrialists, anti-Muslims-Dalits-Tribals and supporters of the upper castes.



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Will the opposition be able to weaken the BJP on the basis of these issues? It is India's misfortune that the major group of the present opposition still fails to understand the positive changes and development taking place in the country. For this reason, the opposition party and its leaders want to take politics where India has gone far ahead. In spite of the BBC report on Gujarat riots at all costs and despite the entire opposition making it an issue, let alone non-Muslims, even ordinary Muslims were not seen coming forward aggressively against the BJP. Why? What is the meaning of calling Ramcharitmanas anti-lower castes in Bihar and Uttar Pradesh? Now India is focusing on development by coming out of such narrow and communal urges, disputes of religion, caste, class, language, the people of the country and minority communities also want development, want to see India becoming powerful.

Common people have understood that if India has to become a major economic power of the world, then our industrialists will play an important role in it. That's why the public is not agitated even after all the efforts of the opposition's conspiracies and conspiracies to make Modi tainted in the name of Adani. The opposition has also failed to convince the public that public interest or public sector banks' investments are at risk because of the Adani group. If anything is clear from the way the opposition is presenting the case of Adani Group, it is that it has found another case like the purchase of Rafale fighter jets and the Pegasus espionage episode to surround the government. This case also fizzled out like Raphael and Pegasus.

Modi's address in the recent budget-session is a slap on the opposition, Modi gave much advice to the opposition in the currency of teaching a lesson to the children, but it is difficult to say that the opposition will pay attention to any advice of the Prime Minister, but he said it right. The more mud you throw, the more the lotus will bloom. It would be better if the opposition realizes that lies have no legs. The way the opposition tried to focus the discussion on the motion of thanks on the President's address to the Adani group, the Prime Minister failed it first in the Lok Sabha and then in the Rajya Sabha. By not saying anything directly on the questions of the opposition in this matter, he gave the same message that the government cannot be surrounded on this issue. Because today due to Hindutva and Hindutva-centric nationalism, there has been some practical and positive transformation in the power and politics of the country.

Economic-social-cultural development and extensive works on the front of defense-security-science, education-medical have changed the ground reality, the country has become empowered, control of terrorism and violence has created an atmosphere of peace and tranquility among the people. Where are the incidents of terrorist and violence happening every day in Jammu and Kashmir now? Recurring terrorist attacks, communal violence in the country, where is it now? Apart from the narrow politics of the opposition, the scene of outcry is not visible anywhere. Rahul Gandhi himself gave speeches against the government in Bharat JodoYatra, but no movement was seen anywhere, he had to say that there is peace in the country. The truth cannot be covered with false facts and theories for long. Today, under the leadership of Narendra Modi, the BJP is holding power at the Centre with a majority, so the reason for this is that the thinking of the general public has changed to a great extent, it supports the politics of integration instead of the politics of division.

AmritKaal - The foundation of 'New India', 'Strong India':

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It should not only be about the opposition, it should not only be about defeating Modi, but it should also be about the country, it should be about making AmritKaal a medium for the country's development, only then the opposition will be able to rise above its plight. If he opens doors to some new possibilities, shows the way to solve all the problems of the country and society, presents a roadmap to curb inflation, poverty, illiteracy, ill health, unemployment and crimes, then his acceptability will automatically increase. If the opposition is concerned about business, economy, unemployment, inflation, rural life and poor condition of farmers, then it should be visible. But the opposition, instead of becoming a challenge to the government either at the Centre or the State level, seems to be engaged only in saving itself. He is fighting the battle of his identity but is not able to develop in himself the strong will and eligibility to oust the ruling party. Congress made serious efforts to establish the importance of money above 'public importance' in Indian democracy, the consequences of which it has to bear. Can the Congress or other opposition parties become a light in these odd and dark conditions, can they play an important role in AmritKaal, can they be ready to fulfill their meaningful role; if the opposition does not perform its meaningful and effective role firmly, then there is darkness ahead for it.

South Sikkim, India:

Tea time @ Temi

✍ Ayan

By Ayan Adak
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There's something about staying in a tea garden that ushers in an amazing sense of tranquillity within. Perhaps it's the mountain air laden with the essence of orchids, cherries and rhododendrons. Perhaps it's the evenly manicured bushes of tea that sprawls for greenish miles bookended by snow-clad peaks of the mighty Himalaya. Or perhaps it's the copious cups of tea – laden with anti-oxidants and flavonoids - that you are compelled to drink, to live up to your reputation of holidaying in a tea estate. Or as in Temi's case, you just feel privileged to sip your oolongs in Sikkim's only tea estate, that too with views of the mighty Kanchenjunga above and the turquoise Teesta river below.

While Darjeeling in neighbouring West Bengal takes away most of the tea-time glory and thunder, Temi tea estate packs quite a punch as Sikkim's solitary fighter, reputed for its organic farming techniques that sees an output of 100 tonnes of tea every year. It owes its origin to the last king of Sikkim, Thondup Namgyal, who in 1969, presciently established a tea estate in nearby Ravangla to provide jobs to Tibetan refugees in Sikkim following Tibet's annexation by China. The tea estate in Ravangla failed, and the refugees were better suited to trading than tea-plucking, but the idea of a tea-garden lingered on, rebirthing in Temi. Today, it is a Government-run initiative, and along with Darjeeling, Dooars and Assam, forms the tetrad of tea-growing regions in India's north-east (Kangra in Himachal Pradesh and the Nilgiris are the other tea growing regions of India). In the initial decades, Temi tea used to be sold under the Darjeeling tea brand, but since 2000, Temi has emerged in the global tea market as a player of its own quality, blend and taste, being marketed separately as Temi tea, Sikkim's own brand. The success of the last two decades has already proved that this identity is here to stay and grow further.

The Cherry Resort lies in the heart of the tea gardens and makes for a brilliant holiday. Besides the tea and the tranquillity, you can indulge in amazing treks along the hilly slopes of the tea gardens. I had made it a point to go for long walks around the tea estate every morning, while watching a resplendent sunrise on the Kanchenjunga. The ruddy alpenglow blossoming on the Kanchenjunga – above all other peaks - to proclaim the onset of day is a magical experience and sometimes justifies the craze of travellers to declare their holiday incomplete without experiencing a sunrise or sunset on the world's third highest peak. The view of the cordillera here is however, quite different to the 'sleeping Buddha' range that is seen from Darjeeling and Sandakphu, with the Kabru peaks becoming more prominent along with the Toblerone-like peaks of the Kanchenjunga.

Nonetheless, these snow-clad peaks of the Himalaya, unreachable and unattainable, feel heavy in mysticism and will draw you into a meditative stance only to be disturbed by the trills of the mynahs and the oriental white-eyes. You can spend hours watching the snow-clad peaks change colours, as if waking up themselves, from light crimson to pink, to increasing intensities of dazzling whiteness. Against a blue backdrop of a cloudless sky, they will seem magical, almost heavenly, and will make you feel an accomplished pilgrim, perhaps explaining why our early ancestors would have associated them with the greatest Gods in our pantheon. Yet, they will continue to remain inexplicable and esoteric even after millennia, taking us back to the Skanda Purana that narrates that even '*in a thousand ages of the Gods, I could not tell thee of the glories of the Himalaya.*'

South Sikkim, India:

Tea time @ Temi

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You can continue to be entranced for hours, or decide to keep walking, as the first tea-pickers arrive in the early hours of morn to start with the day's task of picking tea leaves. You can even make the slightly long but rewarding walk from Cherry resort to the Tea factory further down in the hills. Besides the mountainous marvels, you can take the anti-climactic but must-have selfie with the 'I love Temi' signage near the factory. You can also take a walk in the factory and learn all about tea processing from withering of the tea leaves to rolling, firing and grading. You can also gather a lot of knowledge on the types of tea harvests (called flushes) to sound like a real tea-connoisseur at your next tea-time adda with friends. There's the most sought after 'first flush' – the first harvest after winter when plucking is paused, to the second or summer flush, which is more vibrant and tasteful but less nutritional. Then there's the monsoon and the final autumn flush. You can also learn about the white teas (made from tea buds before the leaves blossom) and the green teas and what makes them more expensive and healthier. I was amazed to hear the auction prices that some of these harvests from Temi and Darjeeling could fetch, some of the finer versions even reaching a price tag of a lakh rupees per kilo! It definitely made me sip the last dregs of the next cup of green tea I had back at the Resort.

The Cherry resort is a perfect place to curl up in absolute cosiness with that long-unread book, while staring for hours at the mountains or the Teesta, or listening to the flutter of the prayer flags harmonising with nature. There's also loads to do if you seek a more active holiday. Temi is a wonderful base to explore West or South Sikkim, with day trips to Pelling, Ravangla or Namchi being quite common. There are also hamlets such as Narsing, Borong and Kewzing that make for memorable side-trips.

Having been to Pelling in the past, I used my days to explore more of Ravangla and Namchi this time. Perhaps the biggest attraction in Ravangla – pun intended – is the enormous Buddha Park, with its exquisitely beautiful 40m Tathagtha statue - India's tallest Buddha statue. It was erected to mark the 2550th birth anniversary of the Enlightened One, and was inaugurated by the Dalai Lama himself. A sprawling space wrapped by green hills, the beautifully maintained Buddha Park makes for serene walks peppered with enlightening wisdom of the Buddha. Within the statue lies a cyclorama of detailed paintings depicting stories from the Buddha's life. Also within walking distance lies the Rabong Monastery, the entrance pathway to which is decorated with tall prayer flags and chortens. The monastery though beautiful is closed, and is opened only on special occasions. If you are into monasteries and their beautifully decorated murals and silken décor, then a better option is the new Ralang monastery that is a good 10km away. The road, especially after the monsoon is quite rickety, but the endurance is rewarded with an immersive experience of what is Sikkim's largest monastery – sprawling, exploding with colours, and elegnatly highlighting Tibetan architecture. A walk in the richly decorated inner sanctum under the peaceful eyes of a blue-haired golden Buddha and other Bodhisattvas is bound to leave you mesmerised. Be astounded by the smorgasbord of colours, designs and motifs from countless silken thangkas that tower from the ceiling, and if you are lucky, you can even find a few monks chanting prayers and reverberating the air with large gongs. You can also get a glimpse of the daily life of monks, draped in purple robes and going about their everyday schedule, some studying, others perfecting the Kagyed dance to be performed at the Pang Lhabsol festival that is hosted by the monastery and is one of the biggest attractions here.

South Sikkim, India:

Tea time @ Temi

✍️ Ayan

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Beyond Ravangla, Namchi is another location loaded with attractions, with the duo housing one colossal statue after another. If Tathagatha towers at the Buddha Park in Ravangla, not far away, Guru Rimpoche, Sikkim's patron saint sits atop the Samdruptse Hill and showers his benevolence. Legend has it that the Guru passed through Sikkim in the 8th Century introducing Buddhism and foretelling of the era of peace and monarchy that would soon follow. Not farther away, on Solophok hill, Hinduism joins the party as well, with a gigantic statue of Shiva capping the very popular Char Dham. The latter is a mini-replica of a mega-pilgrimage around the country – replicas of Dwarka from the west, Rameshwar from the south, Jagannath from the east and Badrinath from the north complete the 'Char Dham' (These are the four shrines institutionalized by Adi Shankaracharya in the four directions of India). There are also replicas of the 12 jyotirlingas dedicated to Lord Shiva, besides many other temples and statues to help you attain your mini-moksha. Above all is seated Mahadev, Ganga distinctly flowing down from his locks, with the white Himalayas glistening in the backdrop as if justifying the location of this pilgrim centre. Once imbibed with all this spirituality, you can head over to the nearby Rose garden, the Helipad, the Namchi Monastery or the Rock Gardens to tick the other touristy boxes of Namchi.

My stay at Temi was very eventful with multiple trips as above but I would always ensure to come back to the Cherry Resort in the evenings to wind up in the tea estate with a cup of hot piping tea and crispy crunchy pakodas, to enjoy once again the greatest show on the hills – sunset on the Himalaya, the ruddy colours casting their final magical spell of alpenglow on the peaceful peaks of the Kanchenjunga and Kabru. The stunning sunset would be followed with lights sparking up on the hills, that of human habitations making a feeble effort to irradiate the hills. These firefly-lights are also a wonder to behold, as if reflecting the twinkling skies and revealing the far stretches of the mountains that have been settled by man.

The Cherry resort is a fabulous place to enjoy the tea gardens of Temi, but I must highlight a bit more of the nomenclature here. The resort is named after the cherry trees that are peppered all over the tea gardens and are the subject of the eponymous Cherry Festival here every November aimed at promoting tourism for the state's only tea garden. Unlike the more common cherry that blooms in Spring, the cherry trees here bloom in late autumn or early winter thus helping attract travellers in the cold months when otherwise, tourism sees a drop. The festival also attracts the Chief Minister and his delegates to this tea estate, ensuring a lot of focus on this otherwise soporific village. While cherry blossom festivals are pretty popular in Japan that tend to celebrate the transience of life, I got pretty excited to find our own version right here in Sikkim.

So the next time you feel like indulging in a bit of Tea (or Cherry) tourism, don't just stop at Darjeeling - Go a bit further into South Sikkim, travel to the Teesta, revel in the shadows of the Kanchenjunga and traipse away in the tea-trails of Temi. Not only will you find a peaceful holiday, but you will most likely return a tea-connoisseur who knows all about camellia sinensis, educated at one of the prettiest tea gardens in the Himalaya.

Fact file:

Nearest airport – Bagdogra (85km); nearest railway station – New Jalpaiguri (110km). Taxis are available in

South Sikkim, India:

Tea time @ Temi

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plenty from both locations and ply along NH10, perambulating along the picturesque turquoise waters of the Teesta. Important landmarks on the way include the Coronation bridge (named after the coronation of King George VI in 1937), the bustling Teesta bazaar, the confluence of Rangeet and Teesta at the Triveni and the unmissable momos without which any trip to Sikkim remains incomplete

Democracy in India:

Indian Constitution Empowers the Dream of Every Indian

✍ Salil Saroj

By Salil Saroj
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After India attained freedom, the dream of the Constitution makers was to evolve such a viable model of governance that would best serve the nation keeping the primacy of the people as central. It is the farsightedness and visionary leadership of the Founding Fathers of the Constitution which has bestowed the country with an outstanding Constitution that has worked as a beacon for the nation over the last seven decades. The country greatly owes the success of the democratic system to the robust edifice and institutional framework that the Constitution of India has laid down. Our Constitution is a resolve to constitute India into a sovereign, socialist, secular democratic Republic. It is, in fact, a promise to the people for securing them socio-economic and political justice, liberty and equality; liberty of thought, expression, belief, faith and worship; equality of status and opportunity; and to promote among all – fraternity, assuring the dignity of the individual and the unity of the nation. Dr. B. R. Ambedkar, very clearly outlined the core expectations underlining the various commitments. He said: "***Our object in framing the Constitution is two-fold: to lay down the form of political democracy, and to lay down that our ideal is economic democracy and also to prescribe that every Government, whatever is in power, shall strive to bring about economic democracy…***"

The Constitution of India lays down a structure for political, economic and social democracy. It underlines the commitment of the people of India for asserting, ensuring and achieving the various national goals through peaceful and democratic ways. It is not merely a legal manuscript; rather, it is a vehicle that steers the nation to realise the dreams and aspirations of the people by accommodating and adapting to the changing needs and realities of the times. Making India, which is Bharat, as a Union of States, equality before the law and equal protection of the laws is the essence of the Constitution. At the sametime, the Constitution is sensitive to the needs and concerns of the underprivileged and disadvantaged segments of the society too.

On 29 August 1947, the Drafting Committee was elected by the Constituent Assembly under the Chairmanship of Dr. B.R Ambedkar for preparation of a draft Constitution. The Constituent Assembly was able to complete the monumental task of drafting a Constitution for independent India within a period of less than three years-two years, eleven months and seventeen days, to be exact. They produced a fine document, handwritten in 90,000 words. On the 26th day of November 1949, it could proudly declare on behalf of the people of India that we do HEREBY ADOPT, ANACT AND GIVE TO OURSELVES THIS CONSTITUTION. In all, 284 members actually appended their signatures to the Constitution as finally passed. The Original Constitution contained a Preamble, 395 Articles and 8 Schedules. The provisions relating to citizenship, elections, provisional Parliament, temporary and transitional provisions were given immediate effect. The rest of the Constitution of India came into force on 26 January 1950. On that day, the Constituent Assembly ceased to exist, transforming itself into the Provisional Parliament of India until a new Parliament was constituted in 1952. The Preamble to the Constitution of India embodies and reflects the fundamental values, philosophy and objectives on which the Constitution is based. Pandit Thakur Das Bhargava, member of the Constituent Assembly, summed up the importance of the Preamble in the following words:

Democracy in India:

Indian Constitution Empowers the Dream of Every Indian

✍ Salil Saroj

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"***The Preamble is the most precious part of the Constitution. It is the soul of the Constitution. It is the key to the Constitution… It is a jewel set in the Constitution… It is a proper yardstick with which one can measure the worth of the Constitution.***"

The Constitution is, to use a Latin expression, our ***suprema lex***. It is more than a collection of articles and clauses. It is an inspirational document, an ideal of the society that we are and even the better society we are striving to be. The Constitution of India encompasses in its fold the ideals and values of our civilizational heritage, as also the beliefs and aspirations that emerged out of our Freedom Struggle. The Constitution embodies the collective wisdom of the Founding Father of our Republic and, in essence, it represents the sovereign will of the people of India.

The untiring efforts made by the Drafting Committee of the Constitution along with the distinguished members of the Constituent Assembly, bequeathed us a Constitution which has stood the test of time. They magnificently crafted a unique scheme of governance with a view to not only providing for a democratic form of Government but also for an inclusive society. The very purpose of having such an exhaustive document containing even the minutest details is to infuse certainty and stability into the system. The prime goal envisaged by the Constitution is that of a Welfare State as a prerequisite for dignified human existence and good of all, with accountability as the lifeline.

The Constitution of India which provides for periodic elections ensures democratic transfer of political power from one set of representatives to the other. Over the years, democracy has undoubtedly deepened further in India. Seventeen General Elections to the House of the People and more than three[1]hundred elections to the State Legislatures held so far with increased people's participation stand testimony to the successful working of our democracy. Undoubtedly, the Indian electorate has displayed maturity that has won it accolades from around the world.

Democracy in India has come of age, and against all odds, we have sustained our parliamentary system. Political stability, over the years, has witnessed the maturing of the Indian electorate and the political system. As the second largest populated country in the world with more than 1.2 billion people, the real challenge is to preserve and protect the numerous identities of the people based on language, religion, region, caste, culture, ethnicity and other factors. The accommodative political system and responsive democratic institutions have fared well in securing unity in diversity and a sense of inclusiveness among the people. In fact, it is our multi-party system that encourages more political participation of the people and is reflective of the diverse and the plural content of the Indian populace. Political institutions and structures not only reflect the society, they also influence and change it. In this context, Parliament of India plays a direct and conditioning role in bringing about social change and affecting socio-economic transformation. Being the people’s supreme representative institution, Parliament is the lifeline of all governmental activities. Parliamentary activity as a whole – legislating, controlling the finances and overseeing the executive branch – covers the entire spectrum of development.

Democracy in India:

Indian Constitution Empowers the Dream of Every Indian

✍ Salil Saroj

By Salil Saroj
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It is on the floor of the House that certain primary processes are set into motion which has the capacity to open the way to orderly changes and innovations in public life. Since in the parliamentary form of government, the Executive is the creation of the Legislature and the Legislature exercises control over the Executive, no Government can afford to ignore the directions given by the Legislature.

Successive governments, through various legislations and policy interventions, have striven to realize the dream of the Founding Fathers of the Constitution to facilitate a Welfare State. As a result, we have achieved much and succeeded in many areas; yet, there are many other areas that still need focused attention. Policy interventions like empowerment of women, special emphasis for education of the girl child, Swachh Bharat Mission, direct transfer of financial and other subsidies, benefits and services to the citizens, increasing banking facilities to the poor and those who were not covered by the banking system, policies and programmes for the benefit of farmers, social security schemes for the marginalised people, etc. will go a long way in realising the dream of the Constitution makers.

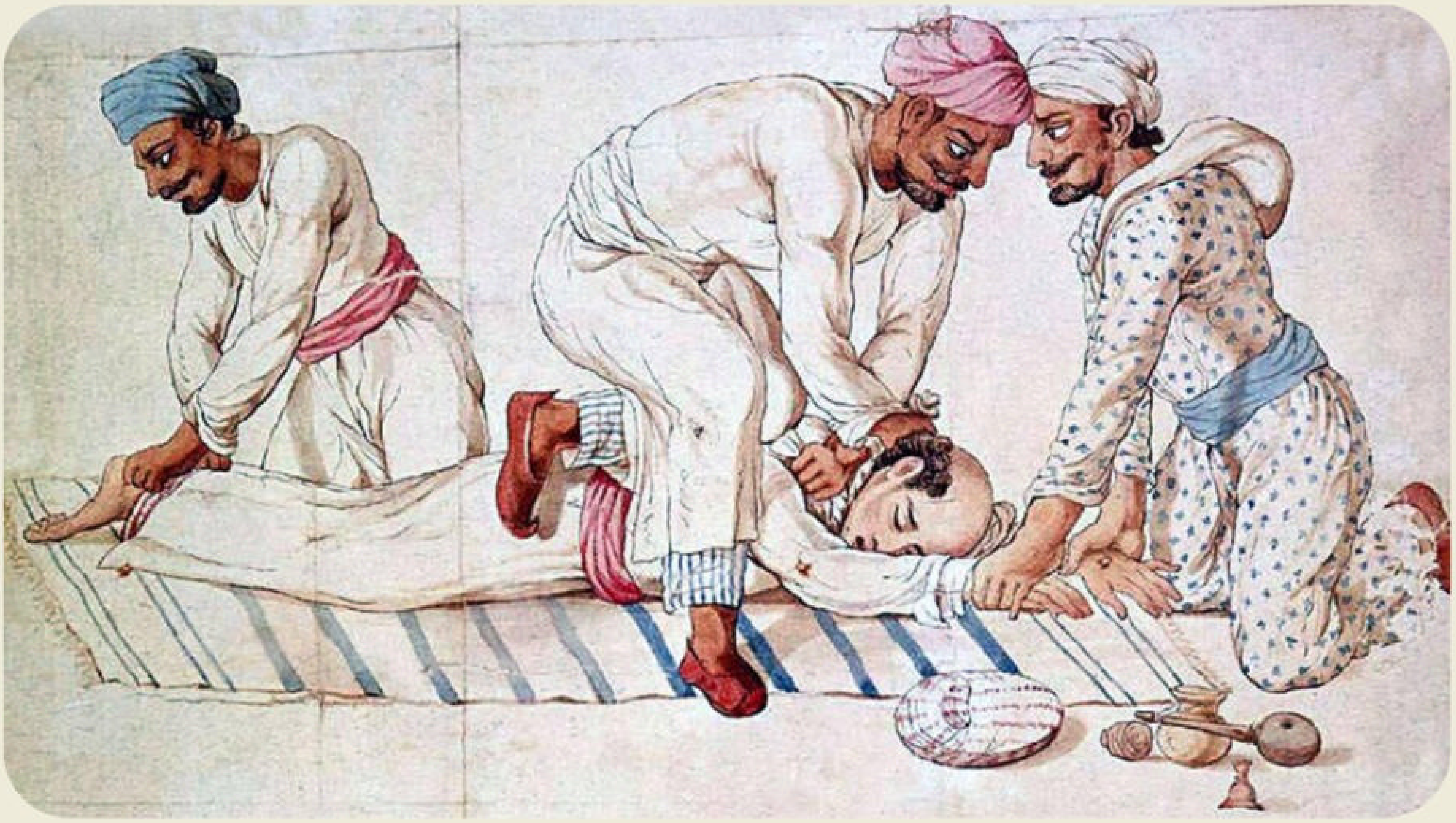
Mahatma Gandhi had visualized the new Constitution of India in terms of universal values applied to the specific and special conditions of India. As early as in 1931, Gandhiji had written: "***I shall strive for a Constitution which will release India from thralldom and patronage. I shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice: an India in which there is no high class or low class of people, an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability. We shall be at peace with the rest of the world neither exploiting nor exploited.... This is the India of my dreams for which I shall struggle***".

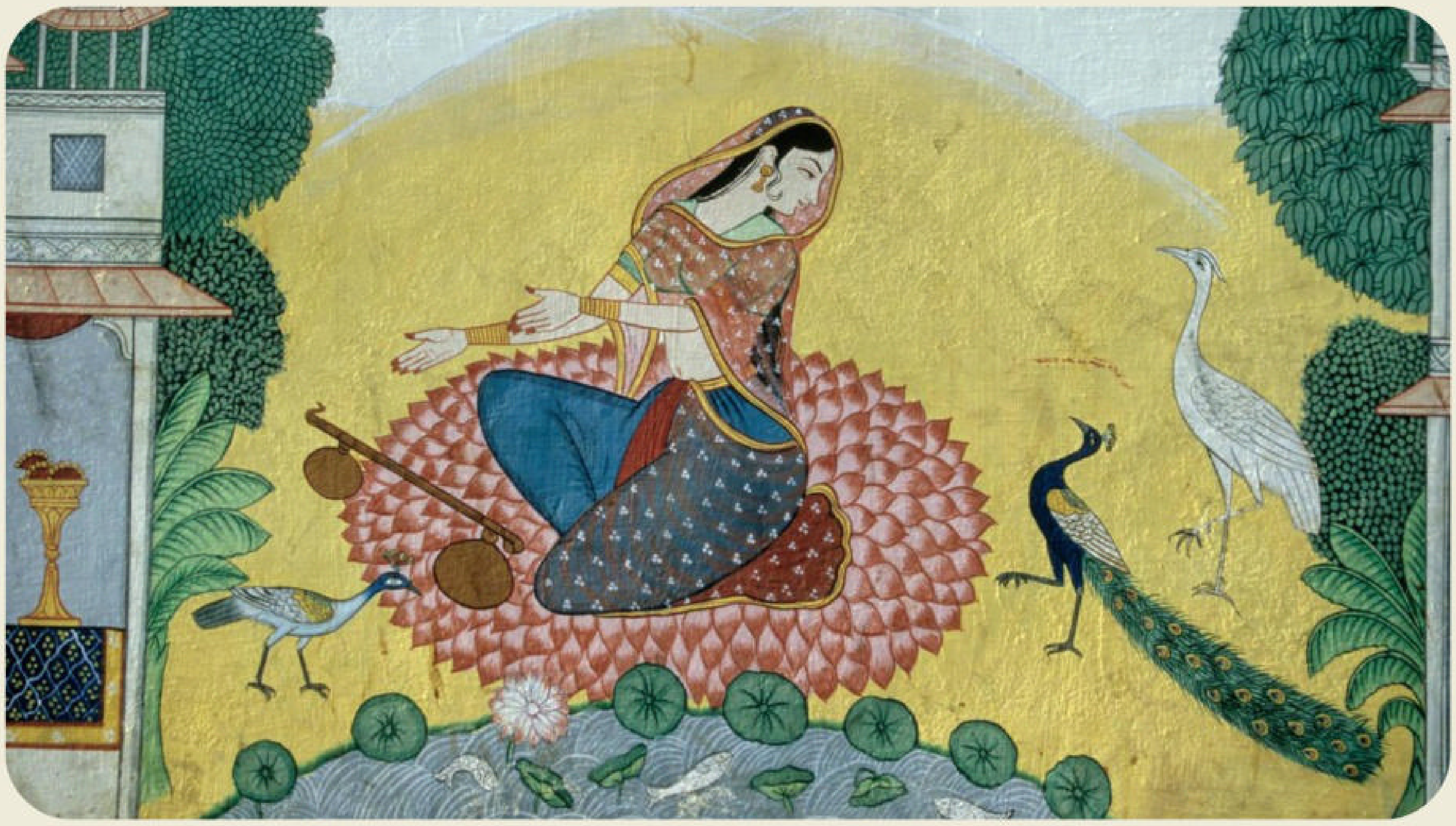
The Constitution empowers the people as much as the people empower the Constitution. The framers of Indian Constitution very well realised that a Constitution, no matter how well written and how detailed, would have little meaning without the right people to implement it and to live by its values. And in this, they placed their faith in generations that would follow.

PREAMBLE
WE, THE PEOPLE OF INDIA, having
solemnly resolved to constitute India into a
¹[SOVEREIGN SOCIALIST SECULAR
DEMOCRATIC REPUBLIC and to secure

Incredible India: Images of India through Paintwork

✍ **Chandra**





Incredible India: Images of India through Paintwork

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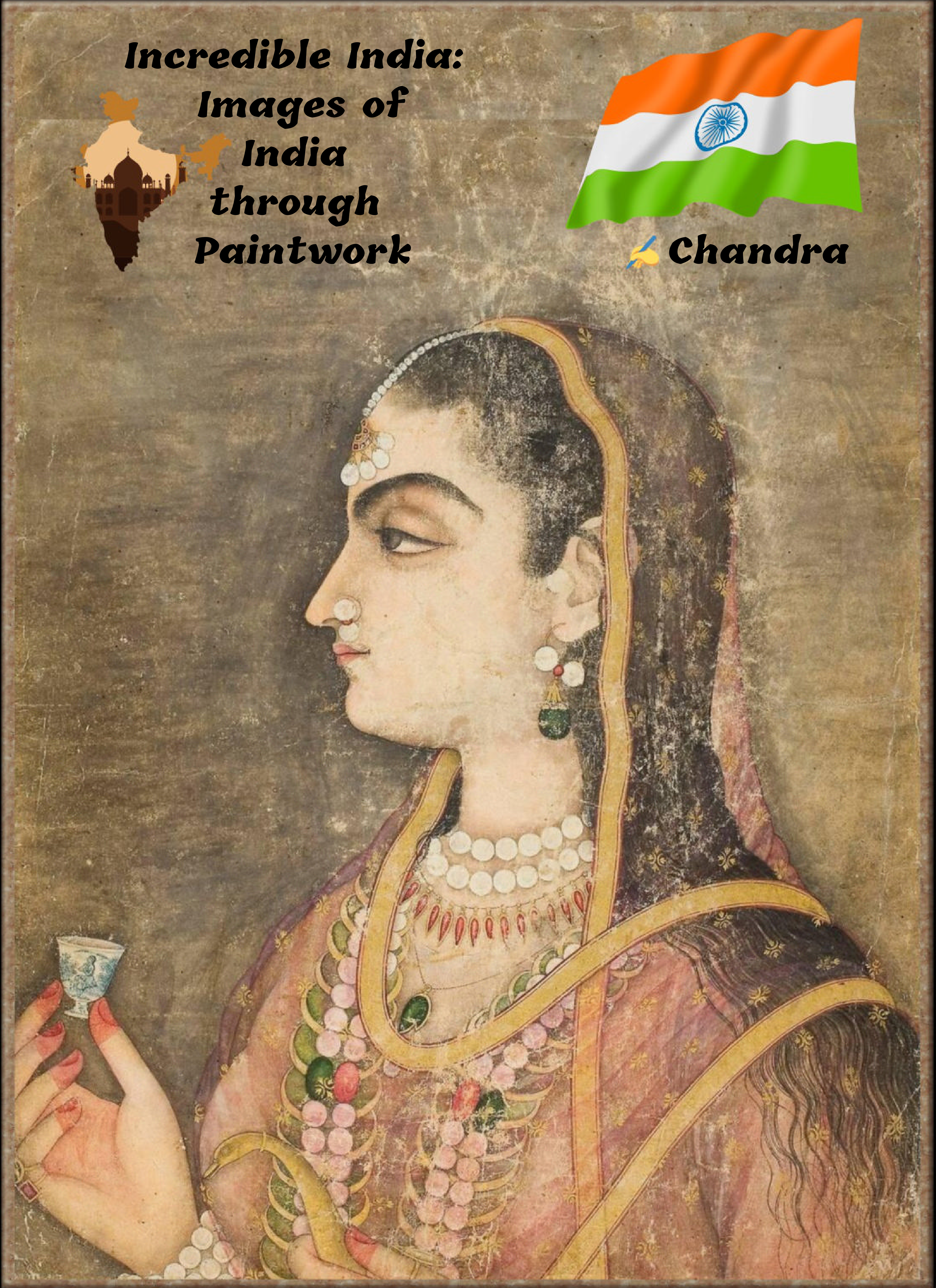
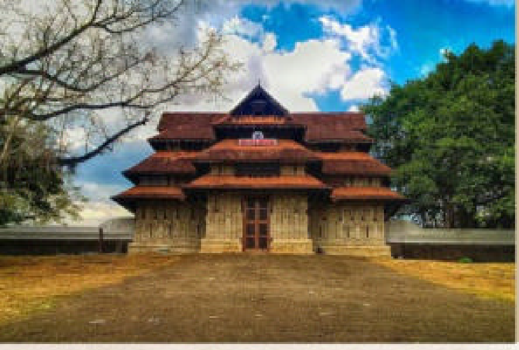




Thrissur, Kerala state in India:

Vadakkumnathan Temple

✍ Dinesh

Vadakkumnathan Temple is an ancient Hindu temple dedicated to Shiva at city of Thrissur, of Kerala state in India. This temple is a classical example of the architectural style of Kerala and has one monumental tower on each of the four sides in addition to a kuttambalam.

First Shiva temple build by Parasuram, the sixth avatar of Vishnu Bhagavan...

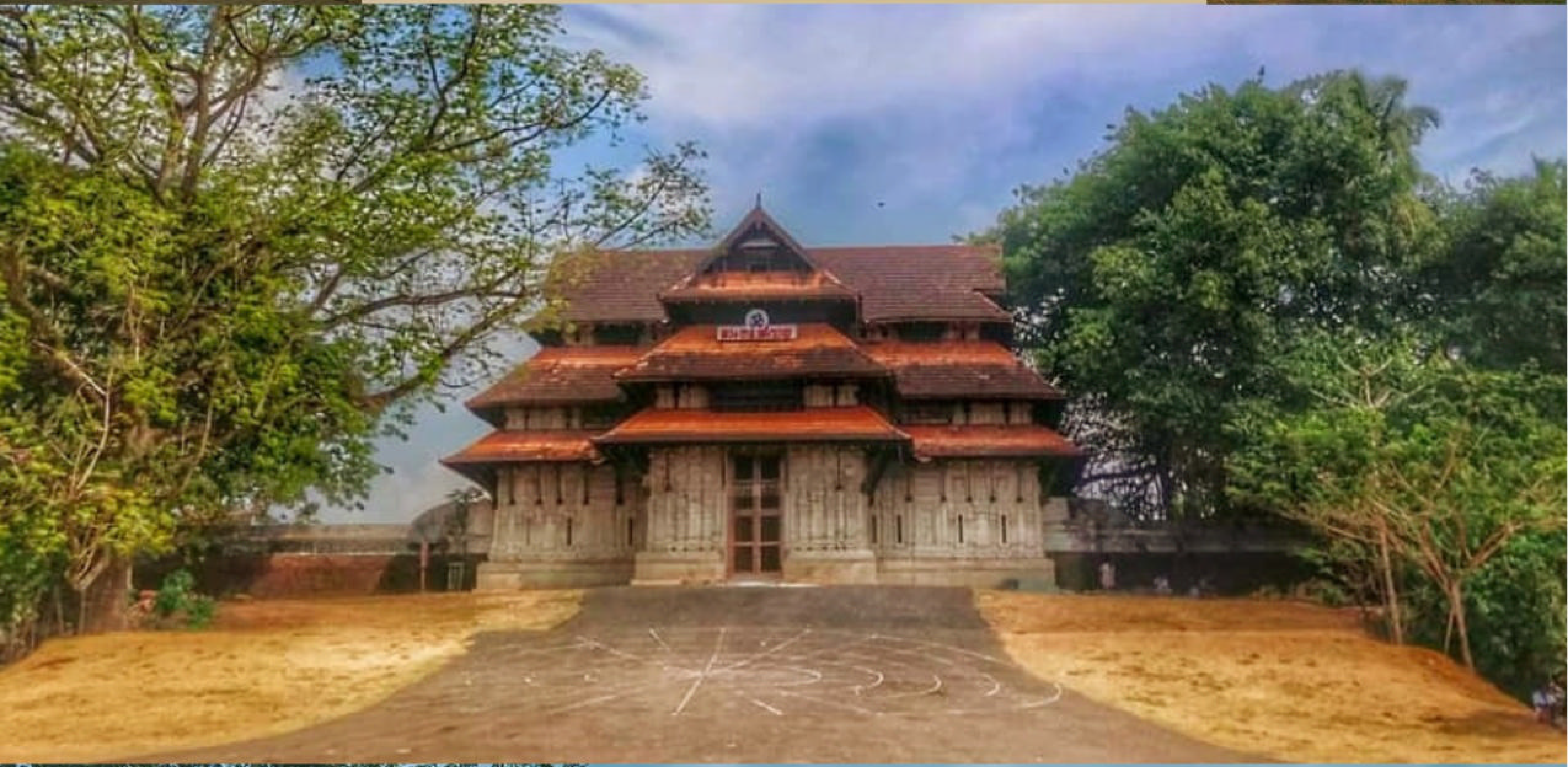
Vadakkumnathan Temple is an ancient Hindu temple dedicated to Shiva at city of Thrissur, of Kerala state in India. This temple is a classical example of the architectural style of Kerala and has one monumental tower on each of the four sides in addition to a kuttambalam.

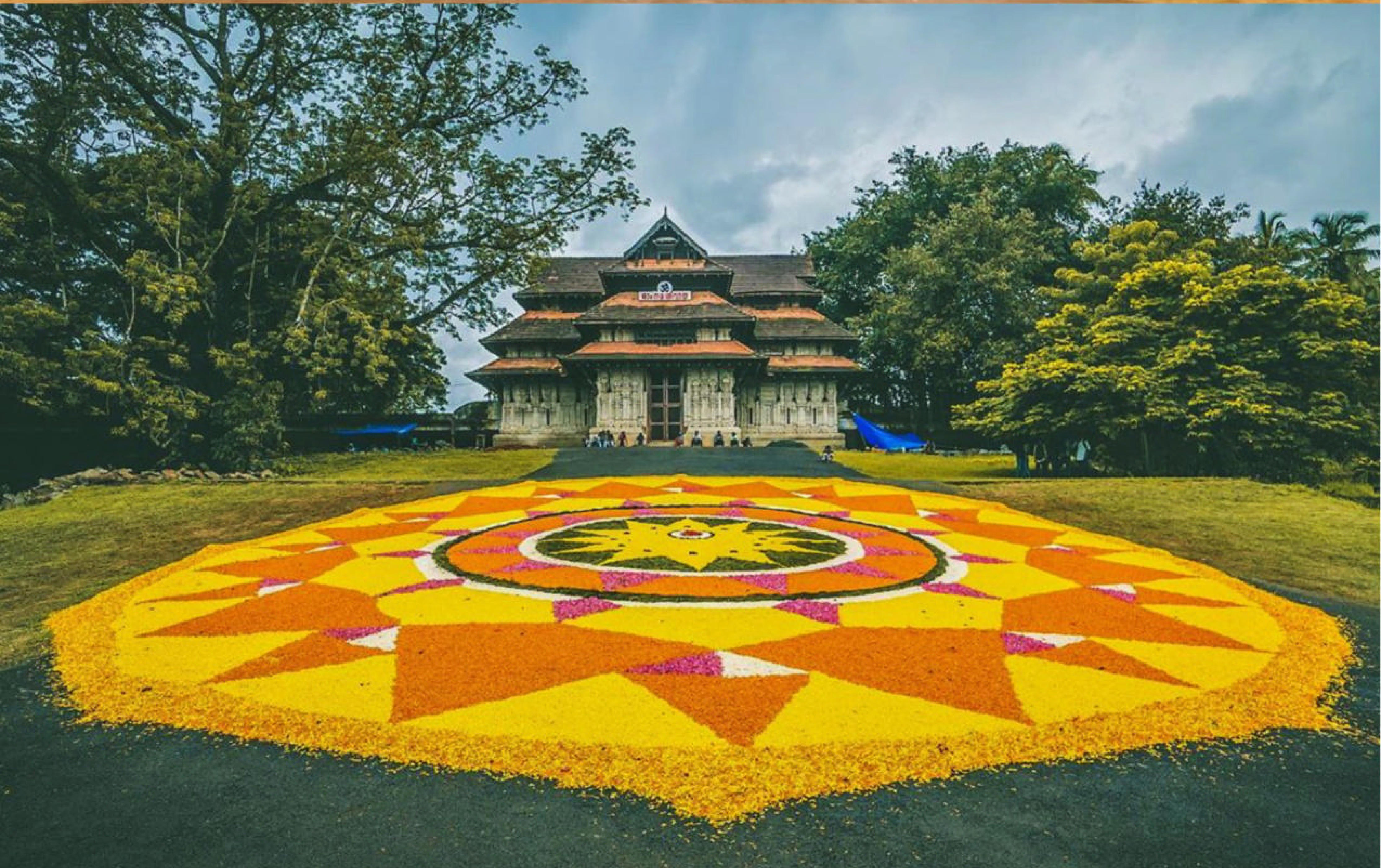
Mural paintings depicting various scenes from the Mahabharata can be seen inside the temple.The shrines and the Kuttambalam display vignettes carved in wood. The temple, along with the mural paintings, has been declared as a National Monument by India under the AMASR Act. According to popular local lore, this is the first temple built by Parasurama, the sixth avatara of Vishnu.

Thrissur, Kerala state in India:

Vadakkumnathan Temple

✍ Dinesh





Daudnagar, Aurangabad, Bihar:

Daud Khan's mosque

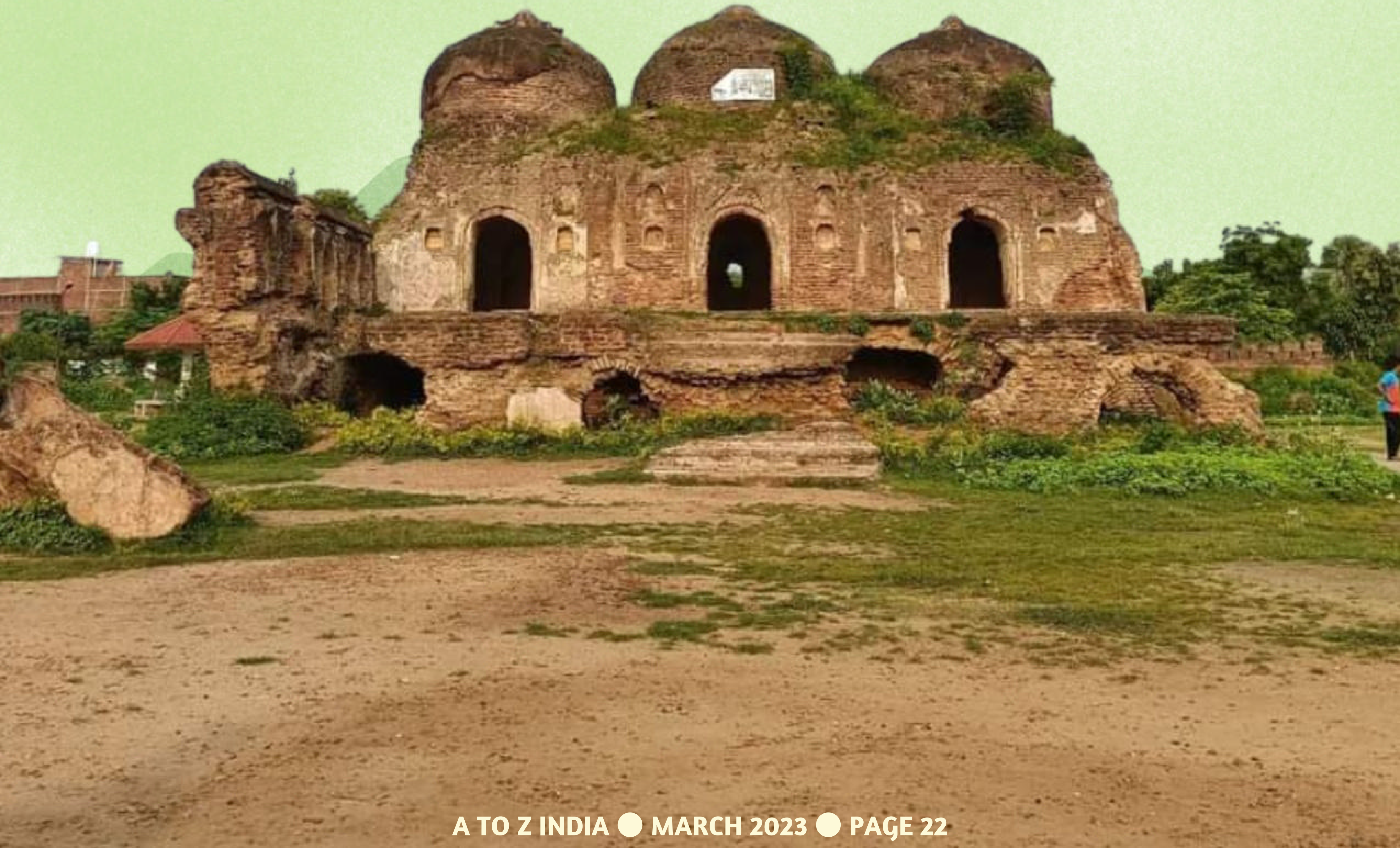
✍️ Dinesh

After conquering the fort of Palamu in 1659, Daud Khan established a town in the Aurangabad district and named the town after him, Daud Nagar. He was the first governor of Bihar during the rain of Aurangzeb. Later he built a Sarai, now known as Daud khan's fort, situated on the eastern bank of the Sone river in Daudnagar, Aurangabad, Bihar.

This mosque is situated in the middle of the fort popularly known as Daud Khan's mosque. It was built using bricks with lime and jaggery. The structure is adorned with three arched gates, and three beautiful domes. It also has a courtyard for prayer. In the lower part of the mosque, some rooms for worship can be seen in very dilapidated condition. The government has taken some initiatives and built roads inside the fort for morning walks and some benches on the lawn for tourists and some rooms on the eastern side.

But the condition of the fort and the mosque inside the fort is getting worse every day and the government is not paying any attention to saving it. For some people the fort is just a pathway to go to the other side of the colonies, some use it as a garbage dump and open urinal, and others for getting intoxicated.

Despite being in a dilapidated state this place is still a gem for architecture lovers. This place needs to be recognized.



Kanyakumari, Tamilnadu:

Suchindram Temple

✍ Midhun

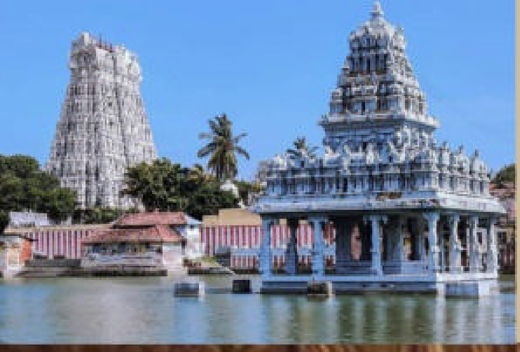
What is more amazing in India than the "Seven Wonders of the World "?
This temple of Tamil Nadu which have beautiful carved more than one lacs idols on the walls of it. The pillars are so made from composite stones that give sounds of seven music suras differently when one strike on them. This is more wonderful things than seven wonders. The name of this mandir is Suchindram temple of Kanyakumari Tamil Nadu.

Believe it or Not ...!!

What is more amazing in India than the "Seven Wonders of the World "?
The name of this mandir is Suchindram temple of Kanyakumari Tamil Nadu. The temple has quite a few sculptures and art. In the 'Alankara Mandapam' adjacent to the Northern corridor there are four large pillars each formed by a group of smaller pillars all carved from a single stone. Two of these large pillars have 33 smaller pillars and the other two 25 each. These are the famous musical pillars. Each of these smaller pillars produce a different musical note when tapped. Unfortunately, these pillars are surrounded by iron grills to prevent vandalism. Step out of the 'Alankara Mandapam' and you come face to face with a gigantic figure of Hanuman. The figure is 18 feet high and depicts 'Vishvaroopam'.

There are other carvings and sculptures on every pillar and panel throughout the temple, which are a feast to the eye and the imagination.

Thus this temple is really amazing..!



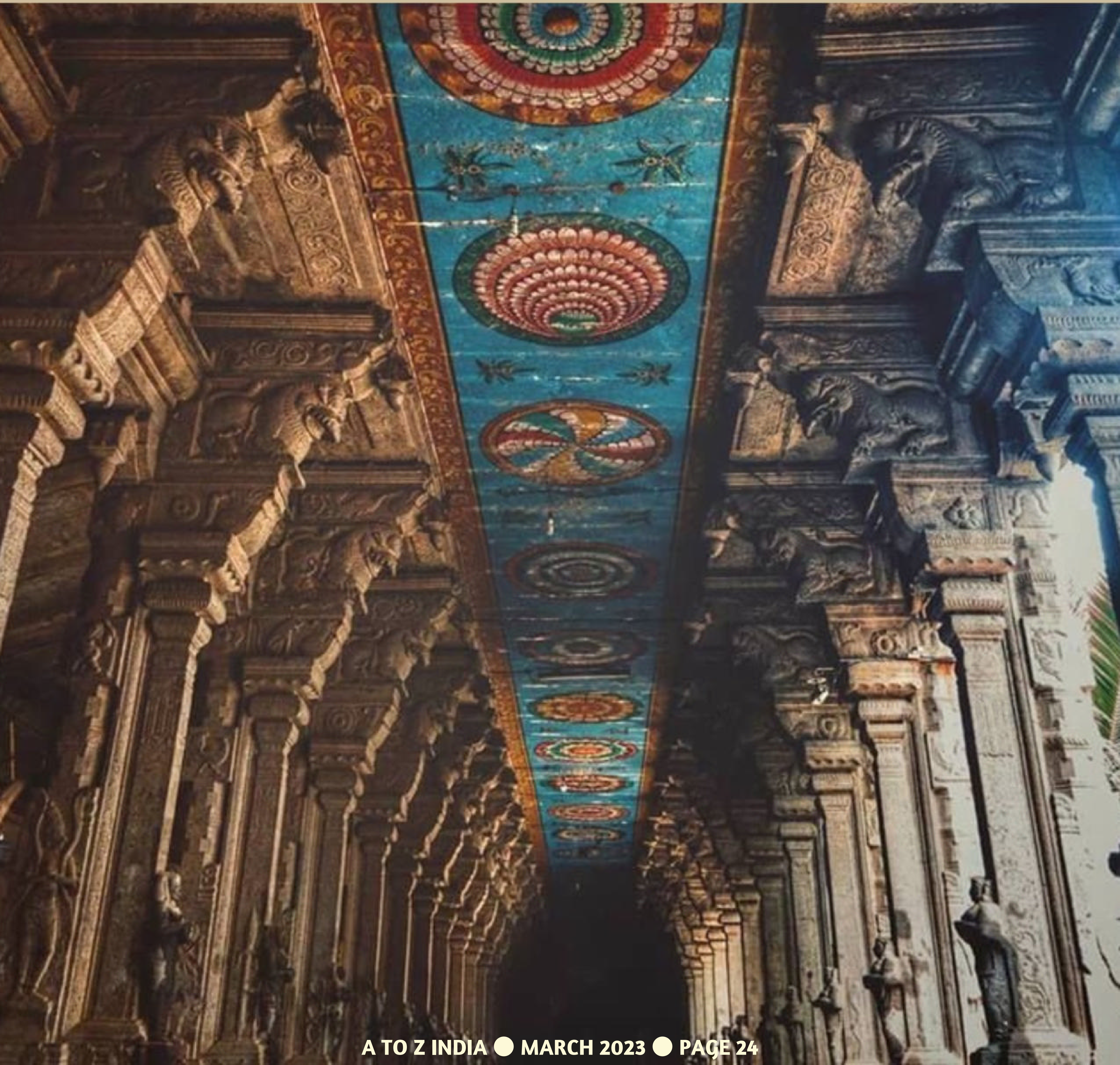
Kanyakumari, Tamilnadu:

Suchindram Temple

✍ Midhun

Thanumalayan Temple at Suchindram, Kanyakumari, dedicated to God Hanuman & also named as 'Suchindram Lord Anjaneyar Temple'. The meaning of the name Suchindram is "Purify", which is derived from Sanskrit. Do you believe Friends, if I say there are more than 1 lakh carvings on this temple façade!... Suchindram Temple... Kanyakumari, India.

Pic: Pillared corridor at Suchindram Temple.



திண்டுக்கல் மாவட்டம், ஒட்டன்சத்திரம்:

கொண்டராங்கி மலை!

✍ பத்மநாபன்

இதோ.... கொண்டராங்கி மலை!
சிவாயநம.... ஈசன் மிகப் பெரிய கருணையாளன் என்பதனை உணர்த்தும் பல யாத்திரைகளின் அனுபவங்களும் அப்படித்தான் என்பதாகவே அனுபவிக்கிறேன்..... மலையே சிவன் வடிவிலும், சிவனே மலை வடிவிலும் இருக்கும் அழகு கொண்டராங்கி மலை. முதல் யாத்திரை என்பதால் பலரிடம் செல்வதற்கான வழித்தடங்களை கேட்டேன். பல பதில்கள்.... குறிப்பாக அருகில் வேறு பல மலைகளும் இருக்கும் போல் என எண்ணுகிறேன். ஏனெனில் ஒவ்வொருவரும் கூறிய பதில்கள் அப்படி..... இம்மலை திண்டுக்கல் மாவட்டம், ஒட்டன்சத்திரம் அருகேயுள்ள (18 கி.மீ) கொ.கீரனூர் என்னும் சிற்றூரில் அமைந்துள்ளது. ஒட்டன்சத்திரம் பேருந்து நிலையத்தில் காலை 8 மணிக்கு நகர் பேருந்து உள்ளதாம். (நான் ஒட்டன்சத்திரம் பேருந்து நிலையம் சென்ற நேரம் காலை 8.40...விசாரிக்கும் போது சொன்னார்கள்) அதனை விட்டால் 9.45 மணிக்குத்தான் பேருந்தாம்... ஆனால் 9 ஆம் நம்பர் பேருந்து அங்கு செல்கின்றது. அதனால்தான் நான் சென்றேன். கள்ளிமந்தயம் வழியாக மூலனூர் செல்லும் பேருந்துகள் அனைத்தும் கீரனூர் எனும் ஊரின் வழியாகத்தான் செல்கின்றன. நாம் ஒட்டன்சத்திரம் பேருந்து நிலையத்தில் கொண்டராங்கி மலைக்கு போக வேண்டும் என கூறினால் பேருந்திற்கு வழி காட்டுகிறார்கள். இப்படி குறிப்பிடுவதற்கு காரணம் அதாவது அந்த மலைக்கு செல்ல பல கிராமங்களை இணைத்தும் நேரடியாகவும் செல்லும் பேருந்துகள் பல உள்ளன போல்....

இம்மலை அமைந்துள்ள கிராமத்தின் பெயர் கீரனூர். கொண்டராங்கி மலை அங்கு இருப்பதால் கொ.கீரனூர் என அவ்வூர் வழங்கப்படும் போல்..... இக்கோவில் எல்லா நாட்களிலும் திறந்திருக்கின்றது. எல்லா நாட்களிலும் ஈசனுக்கு அபிசேகம் உண்டு. பௌர்ணமி, அமாவாசை போன்ற நாட்களில் கூடுதலாக அடியார்கள் வருகின்றார்கள். சிறப்பானது. அதிகாலை 6 அல்லது 7 மணிக்கு யாத்திரையை தொடங்கினால் நல்லது. காரணம் மலையில் பெரிதளவு மரங்களே இல்லை...தாமதமாக மலை ஏறினால் கடும் வெயிலால் வெப்பம் அதிகமாகி வெறும் காலில் நடக்க சிரமம் ஆகிவிடுகிறது. மலை ஏற அதிகபட்சம் 1 .15 மணி நேரம் போதுமானது. இறங்க 1/2 மணி நேரம் போதுமானது. செங்குத்தாக இருப்பதால் சற்று கடினம் போல் தோன்றுகிறது. கண்டிப்பாக தண்ணீர், குளுக்கோஸ், பழங்கள் போன்றவைகளை வைத்துக் கொள்ளுங்கள். அங்கே சிறு கடை உள்ளது. காலை உணவு உண்ணலாம். மற்றபடி கூடுமானவரை ஒட்டஞ்சத்திரத்திரல் சாப்பிட்டு விட்டு செல்வதே நல்லது.

மேலே அபிசேகம் செய்பவர்கள் அதிகபட்சம் 11 மணி வரை மட்டுமே இருப்பார்கள் (நல்ல வேளை காலை 11.15 மணிக்கு சென்றோம் இருந்தார். எங்களுக்கு அபிசேகம் முடித்து விட்டு கோவிலை சாத்தி விட்டார்கள்.) போல....அமாவாசை,பௌர்ணமி நாட்களில் 1 அல்லது 2 மணி வரை மட்டுமே தானாம்.... ஆகவே பத்து மணிக்குள்ளாக இருந்தால் சிறப்பு. மூலவர் அப்பா மல்லீஸ்வரர் (அ) மல்லிகார்ஜுனஸ்வரேர் என அழைக்கப்படும் சுயம்பு மூர்த்தி. கொள்ளை அழகு. பஞ்சபாண்டவர்கள் வந்து இருந்த இடமாம். குறிப்பாக மலை உச்சியில் அர்ச்சுனன் தவம் செய்த இடம் சிறப்பான அதிர்வலையை நமக்கும் தருகிறது. உணர்ந்தேன். 3850 அடி உயரம்.

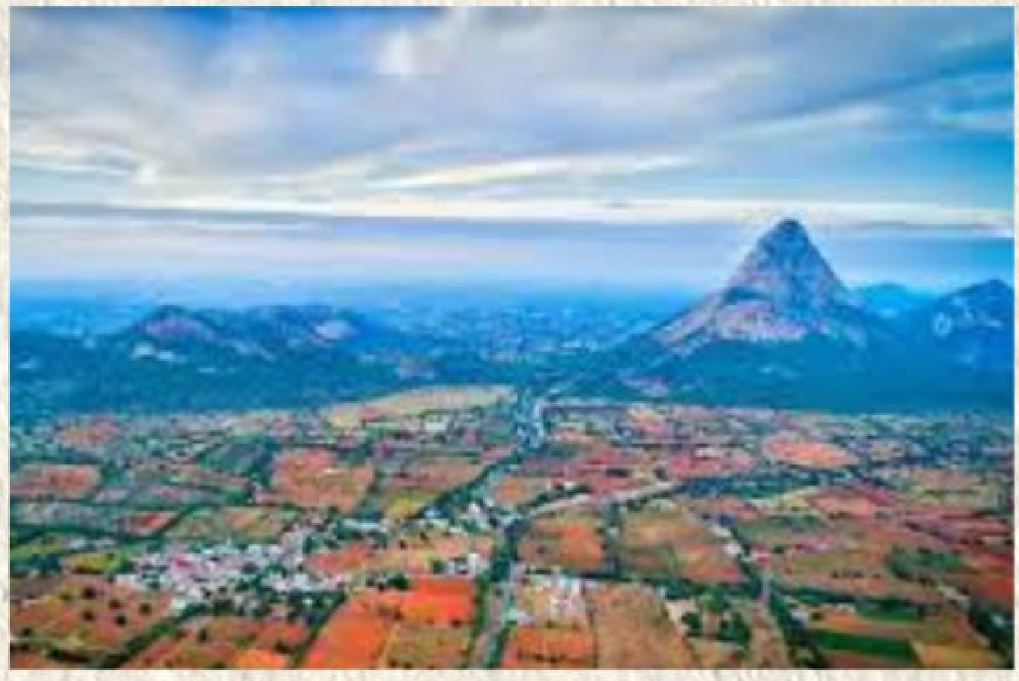
திண்டுக்கல் மாவட்டம், ஒட்டன்சத்திரம்:

கொண்டராங்கி மலை!

✍️ பத்மநாபன்

மற்றபடி கொஞ்சம் கவனமாக கீழே இறங்க வேண்டும். குறிப்பாக பாதுகாப்பு கம்பிகளை பிடித்தவாறு இறங்கினால் நல்லது. பர்வதமலை கடப்பாறையை போன்று சற்று சில இடங்களில் உணர வைக்கிறது. மற்றபடி எளிது. எல்லோரும் செல்ல வேண்டும். பாண்டியர் காலத்து குடை வரை கோவில். உண்மையாகவே அருமையாக உள்ளது. அடியேனுக்கு செல்லும் பாக்யம் கிடைத்தது. பரிபூரண சந்தோசம்.

மீண்டும் ஒரு யாத்திரை அனுபவத்தோடு சந்திப்போம்.....



தென்னிந்திய சித்தர் போகர்:

போகரின் அழிவில்லா ஆற்றல்! நவபாஷாண ரகசியம்!

✍ பத்மநாபன்

தென்னிந்தியாவை சேர்ந்த பழமையான சித்தர்தான் போகர். இவரிடம் பல அதிசய சக்திகள் இருந்ததாக நம்பப்பட்டது. இவர் காலாங்கிநாதர் என்பவரின் வழிகாட்டுதலால் சித்தராக ஞானம் பெற்றவர். இவர் ஞானத்தில் சிறந்து விளங்கியதால் தன்னுடைய குருவிடம் நற்பெயர் பெற்றார். போகரின் சேவை உலகமெங்கும் தேவை என நினைத்த காலாங்கிநாதர் அவரை பயணங்கள் மேற்கொள்ள அறிவுறுத்தினார்.

அவர் வார்த்தைக்கு கட்டுப்பட்ட போகர் விமானம் மூலமாக சீனாவிற்கு சென்றதாக கூறப்படுகிறது. அந்த விமான கட்டுமான தொழில்நுட்பத்தை குறித்து சீனர்களுக்கு போகர் சொல்லியும் கொடுத்ததாகக் கூறப்படுகிறது. மேலும் நீராவி எஞ்சின் மூலம் இயங்கும் கடலில் செல்லும் இயந்திரம் ஒன்றினையும் கண்டுபிடித்ததாக கூறப்பட்டுள்ளது. போகரின் கையெழுத்து பிரதியில் சீனர்களுக்கு அவர் கற்று கொடுத்த மருத்துவ குறிப்புகளையும், அவரது கண்டுபிடிப்புகளையும் குறித்து எழுதப்பட்டுள்ளது. இதனை சப்தகண்டம் என்கின்றனர். தென்னிந்தியாவில் முக்தி அடைந்த போகரின் குரு காலாங்கிநாதர் சீனர் என்றும் கூறப்படுகிறது.

போகரின் அழிவில்லா ஆற்றல்!

பழனியில் உள்ள நவபாஷாண சிலை போகர் அளித்த கொடைதான். இந்த சிலை கல் கிடையாதாம். மூலிகைகளால் உருவாக்கப்பட்ட சிலையாகும். கற்சிலைகளே காலம் ஆக ஆக சேதம் ஆகும். ஆனால் இந்த நவபாஷாண சிலை கிட்டத்தட்ட 2500 ஆண்டுகளுக்கு முன்பு செய்யப்பட்டாலும் இன்றளவிலும் எவ்வித சேதமும் இல்லாமல் இருப்பது காண்போரை வியப்பில் ஆழ்த்தும். போகர் சித்தரின் நிர்விகல்ப சமாதி பழனி மலையில் தான் உள்ளது.

பழனி மலையில் உள்ள ஒரு குகையில் தான் கடைசியாக போகர் தவம் புரிய சென்றுள்ளார். ஆனால் அவர் அங்கிருந்து வெளியேறவில்லை. அதனால் அவர் இன்றும் அங்கே தவம் செய்து வருகிறார் என்ற நம்பிக்கை உள்ளது. பழனியில் புலிப்பாணி என்ற சித்தரின் பரம்பரையினர் தான் பூஜை செய்து வருகின்றனர். இவர் போகரின் சீடர்களில் ஒருவர்.

நவபாஷாண ரகசியம்!

மனிதர்கள் அறிந்த அமுதங்களில் முக்கியமானதாக நவபாஷாணத்தை கூறுவர். ஒன்பது விஷப் பொருள்களை தான் நவபாஷாணம் என்பர். மனிதர்கள் கொடிய நோய்களால் அவதிபடுவர் என முன்கூட்டியே அறிந்த சித்தர்கள் மக்களை மீட்க முடிவு செய்தனர். அதற்கான வழியை அறிய போகருக்கு அறிவுறுத்தப்பட்டது.

அப்போதுதான் முருகனின் வடிவில் நவபாஷாணத்தை செய்ய அவர் முடிவு செய்தார். நவபாஷாண முருகனை தழுவும் மக்கள் துன்பங்களில் இருந்து மீண்டு வருவதற்கு வழி செய்யப்பட்டது. சித்த மருத்துவத்தின் தந்தையான அகஸ்தியர், மற்ற சித்தர்களின் ஆலோசனையை பெற்று போகர் ஒன்பது விஷயங்களை கலந்து, பழனி முருகன் கோயிலில் தற்போதும் வழிபாட்டில் உள்ள முருகன் சிலையை செய்தார்.

தென்னிந்திய சித்தர் போகர்:

போகரின் அழிவில்லா ஆற்றல்! நவபாஷாண ரகசியம்!

✍️ பத்மநாபன்

மனிதர்கள் அறிந்த அமுதங்களில் முக்கியமானதாக நவபாஷாணத்தை கூறுவர். ஒன்பது விஷப் பொருள்களை தான் நவபாஷாணம் என்பர். மனிதர்கள் கொடிய நோய்களால் அவதிபடுவர் என முன்கூட்டியே அறிந்த சித்தர்கள் மக்களை மீட்க முடிவு செய்தனர். அதற்கான வழியை அறிய போகருக்கு அறிவுறுத்தப்பட்டது.

அப்போதுதான் முருகனின் வடிவில் நவபாஷாணத்தை செய்ய அவர் முடிவு செய்தார். நவபாஷாண முருகனை தழுவும் மக்கள் துன்பங்களில் இருந்து மீண்டு வருவதற்கு வழி செய்யப்பட்டது. சித்த மருத்துவத்தின் தந்தையான அகஸ்தியர், மற்ற சித்தர்களின் ஆலோசனையை பெற்று போகர் ஒன்பது விஷயங்களை கலந்து, பழனி முருகன் கோயிலில் தற்போதும் வழிபாட்டில் உள்ள முருகன் சிலையை செய்தார்.

நவபாஷாணங்களில் கிட்டத்தட்ட 64 வகைகள் இருப்பதாகவும், அதில் நீலி என்ற பாஷாணம், பிற 63 பாஷாணங்களையும் செயலிழக்க செய்யும் ஆற்றல் வாய்ந்தது என கூறப்படுகிறது. தமிழ்நாட்டில் பழனி மலைக்கோவில், கொடைகானல் அருகில் உள்ள பூம்பாறை, குழந்தை வேலப்பர் கோயில், சிவகங்கை பெரிச்சிகோவில் ஆகிய இடங்களில் நவபாஷாண சிலைகள் வழிபாடு நடக்கின்றன. நவபாஷாணங்களால் செய்யப்பட்ட சிலையை வழிபடும் நபர்களுக்கு நவக்கிரகங்களால் உண்டாகும் தீமைகள் விலகும். பழனி முருகன் சிலைக்கு அபிஷேகம் செய்யும் தண்ணீரை குடிப்பதால் தீராத நோய்களும் மறையும் என்பது ஐதீகம்.

Javagal, Karnataka:

Lakshmi Narasimha Temple

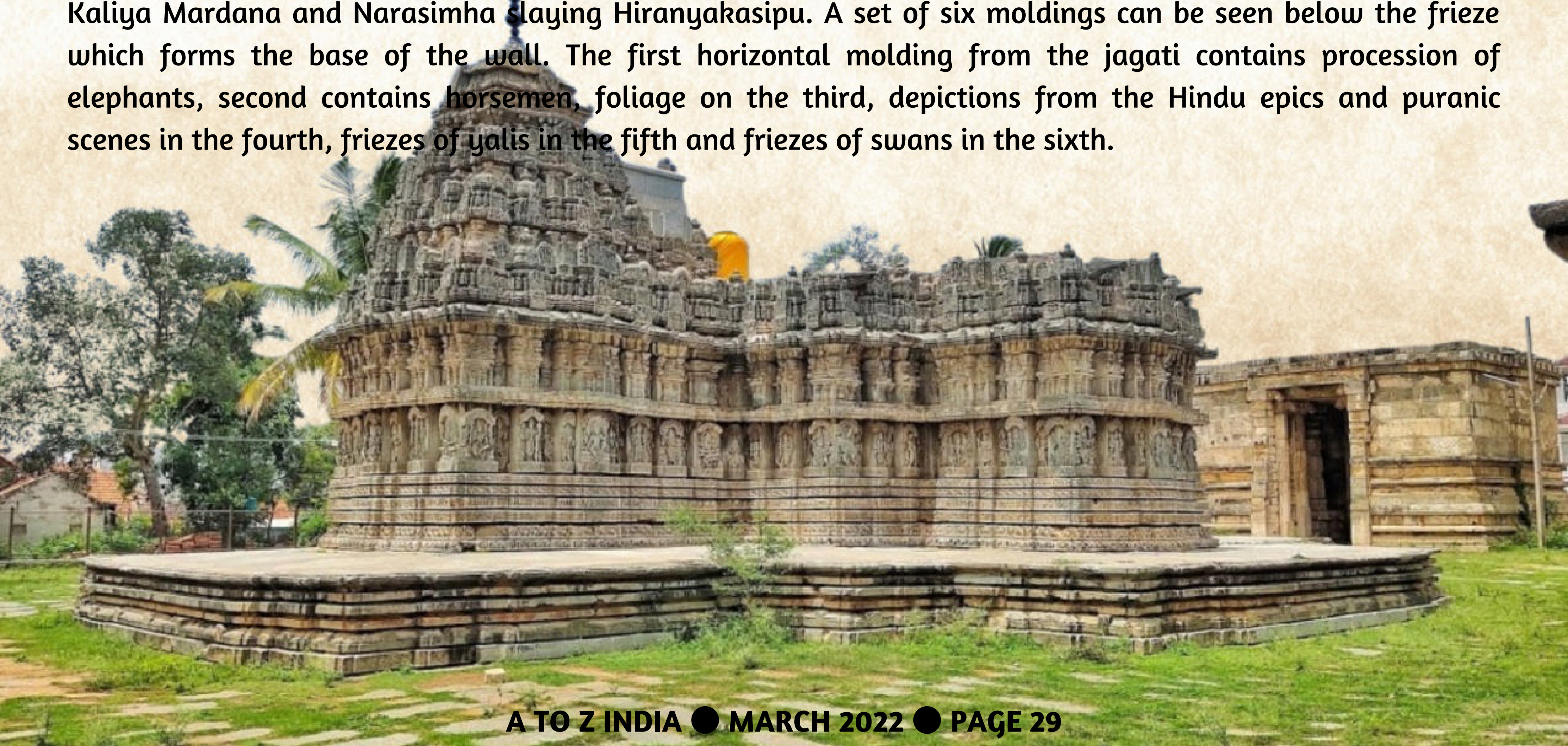
✍ Aakash

The temple is facing towards east with a Mahadvara. The temple stands on a raised platform (Jagati), a feature common to many Hoysala temples. The platform provides ample space for the devotess to circumbulate the temple. The temple is constructed in trikutachala style, consisting of three shrines, one each on north, south and west. The western shrine houses Sridhara, northern shrine houses Lakshmi Narasimha and southern shrine houses Venugopala. The shrine housing Lakshmi Narasimha is given prominence here. The western shrine connects to the navaranga via vestibule while the other two shrines connects directly to the navaranga.

The navaranga is preceded by an open mukha mandapa. All the three shrines are square in plan. The central shrine (western shrine) is the most prominent one. This shrine has an antrala (vestibule) that connects the shrine to the navaranga. The tower over the central shrine and the vestibule are intact and highly decorative. The kalasa on top of the tower is replaced with metallic pinnacle at later stage. The vestibule has a superstructure called sukhanasi. It looks like a shorter extension of the main tower. The Hoysala crest (emblem of the Sala stabbing a lion) over the sukhanasi is missing. The lateral shrines are without towers and sukanasis.

The lower part of the shrines (below the roof) have five projections per side, these projections being visible on three sides in the case of the central shrine but only on one side in the case of the lateral shrines. The eaves runs around the sanctum where the superstructure meets the wall of the shrine. The eaves projects about half a meter from the wall. Miniature decorative towers can be seen below this eaves.

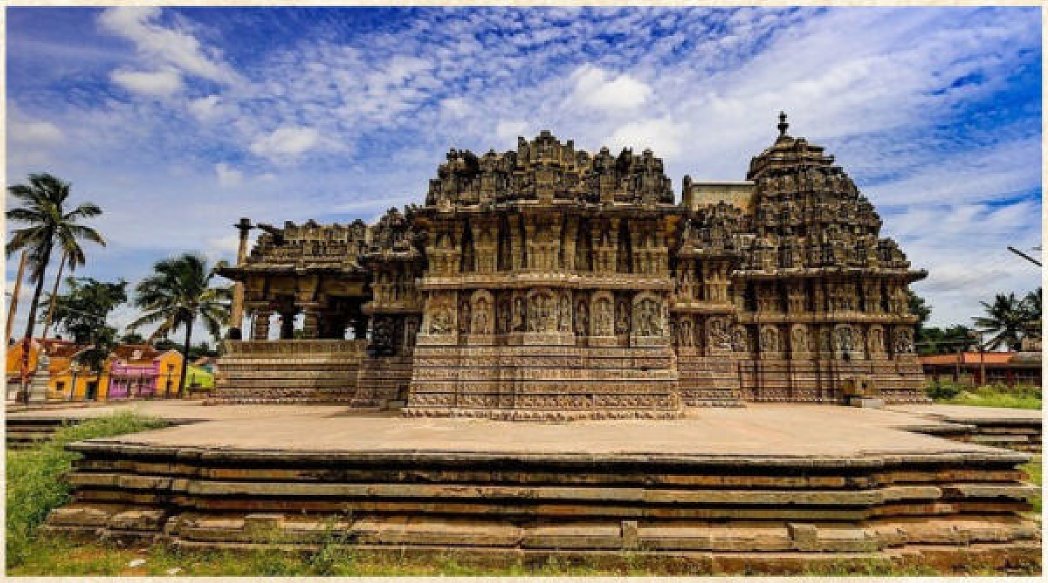
Second eves can be seen below this decorative towers. Friezes of Hindu deities and their attendants can be seen below the second eaves. There are about 140 intricately carved sculptures. Notable among them are Rama, Lakshmana, Badri Narayan, Anandha Padmanaba, Ganesha, Garuda carrying Vishnu & his consort, Kaliya Mardana and Narasimha slaying Hiranyakasipu. A set of six moldings can be seen below the frieze which forms the base of the wall. The first horizontal molding from the jagati contains procession of elephants, second contains horsemen, foliage on the third, depictions from the Hindu epics and puranic scenes in the fourth, friezes of yalis in the fifth and friezes of swans in the sixth.

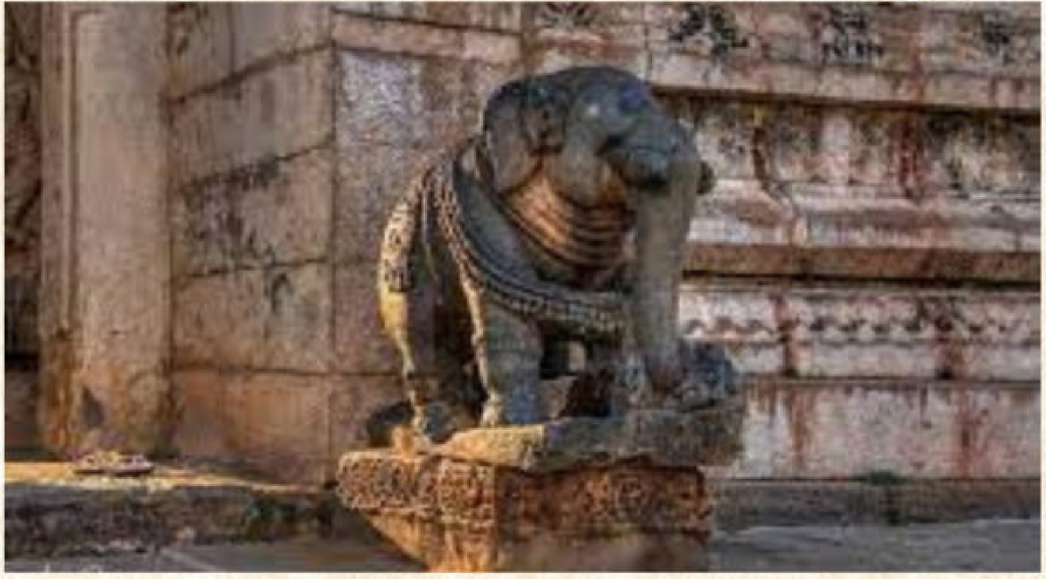


Javagal, Karnataka:

Lakshmi Narasimha Temple

✍ Aakash





SRI LAKSHMI NARASIMHA SWAMI TEMPLE JAVAGAL

The Thunderbolt-bearing Bodhisattva:

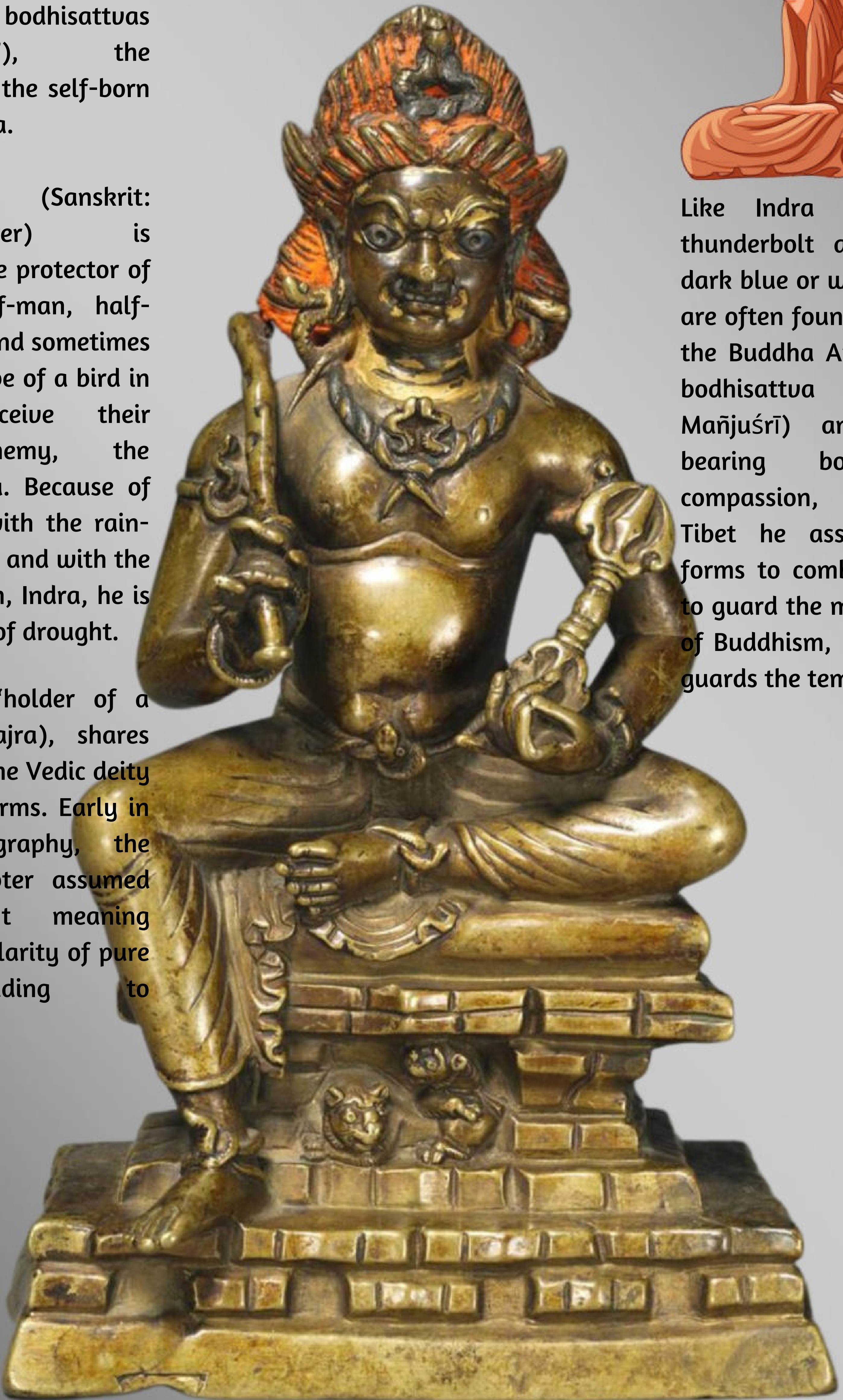
Vajrapani

✍️ Aakash

Vajrapāṇi, Min Mahāyāna Buddhist mythology, one of the celestial bodhisattvas (“Buddhas-to-be”), the manifestation of the self-born Buddha Akṣobhya.

Vajrapāṇi (Sanskrit: Thunderbolt-Bearer) is believed to be the protector of the nāgas (half-man, half-serpent deities) and sometimes assumes the shape of a bird in order to deceive their traditional enemy, the hawklike Garuḍa. Because of his association with the rain-controlling nāgas and with the Hindu god of rain, Indra, he is invoked in times of drought.

Vajrapani, the “holder of a thunderbolt” (vajra), shares his origins with the Vedic deity Indra, god of storms. Early in Buddhist iconography, the thunderbolt scepter assumed an independent meaning associated with clarity of pure thought leading to enlightenment.



Like Indra he holds the thunderbolt and is coloured dark blue or white. His statues are often found in a triad with the Buddha Amitāyus (or the bodhisattva of wisdom, Mañjuśrī) and the lotus-bearing bodhisattva of compassion, Padmapāṇi. In Tibet he assumes ferocious forms to combat demons and to guard the mystical teaching of Buddhism, and in Japan he guards the temple doorways.

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கடவுள் உங்களை கை விடமாட்டார்:
கடும் கஷ்டம் அனுபவிக்கிறீர்களா???

✍ இந்திரா

கடும் கஷ்டம் அனுபவிக்கிறீர்களா??? கடவுள் உங்களை கை விடமாட்டார்.

நம்மில் பலருக்கு, மனிதில் எப்போதும் ஒரு கேள்வி இருந்து கொண்டே இருக்கும். ‘நமக்கு மட்டும், கடவுள் ஏன் இவ்வளவு கஷ்டம் கொடுக்கிறான். அடுத்தவர்கள் நிம்மதியாக வாழ்கிறார்களே’ என புலம்புவர். இதே போன்ற எண்ணம், மஹாபாரத்தில், பாண்டவர்களுக்கும் ஏற்பட்டது. குருஷேத்திர யுத்தம் முடிந்துவிட்டது. பிதாமகர் பீஷ்மர், அம்பு படுக்கையில் படுத்திருந்தார். தை மாத ரத சப்தமி நாளில் இறப்பதற்காக காத்திருந்தார்.

ஒருநாள், தருமன் உட்பட பாண்டவர்கள், பீஷ்மரை சந்தித்தனர். நலம் விசாரித்த பீஷ்மர், ‘உங்கள் லட்சியம் நிறைவேறிவிட்டதா' என, கேட்டார். இதற்கு தருமன் சிரித்தான். ‘தாத்தா! நாங்கள் தருமத்தின் பாதையில் தானே நின்றோம். எங்களுக்கு உள்ள பங்கை தரமறுத்து, துரியோதனன் துன்புறுத்தினான். தருமம் வெல்ல, நாங்கள் அடைந்த கஷ்டங்கள், துயரங்கள் உங்களுக்கு தெரியாதா? அவ்வளவு கஷ்டங்கள் அடைய, நாங்கள் செய்த தவறு என்ன. தவறு செய்த துரியோதனன், கடைசி வரையில் மகிழ்ச்சியாக தானே இருந்தான்’ என, கேட்டான் தருமன். மற்ற நான்கு பேரும், ‘ஆமாம் தாத்தா, நல்ல வழியில் நடந்தால், கஷ்டங்கள் அனுபவிக்கதான் வேண்டுமா‘ என, கேட்டனர்.

பீஷ்மர் சிரித்துவிட்டு, பதில் அளித்தார். பேரக்குழந்தைகளே! நீங்கள் வாழ்வில் சொல்ல முடியாத கஷ்டங்களை

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கடவுள் உங்களை கை விடமாட்டார்:

கடும் கஷ்டம் அனுபவிக்கிறீர்களா???

✍ இந்திரா

அனுபவித்துவிட்டு தான், இன்று வெற்றி பெற்றுள்ளீர்கள். இதை நான் மறுக்கவில்லை. ஆனால், இவ்வளவு கஷ்டங்கள் வந்த போதும், நீங்கள் நிம்மதியை இழக்கவில்லை. அதர்ம பாதையில் செல்லவில்லை. கஷ்டங்கள் ஏற்பட்டிருக்கலாம். ஆனால், நீங்கள் மகிழ்ச்சியை இழந்தீர்களா? 13 ஆண்டு வனவாசம் இருந்த போது கூட, நீங்கள் மகிழ்ச்சியாக தான் இருந்தீர்கள்.

ஆனால், துரியோதனன் எந்த கஷ்டத்தையும் அனுபவிக்கவில்லை. ஆனால், அவன் நிம்மதியாக இருந்தானா? எந்நேரமும் உங்களை பற்றியே நினைத்துக் கொண்டு, உள்ளூர பயந்து கொண்டிருந்தான். உங்களுக்கு தீமை செய்வதில் தான், அவனது முழு எண்ணமும் சிந்தனையும் இருந்தன. துரியோதனனால், உங்களுக்கு துன்பம் ஏற்பட்ட போதெல்லாம், உங்களை கிருஷ்ண பரமாத்மா காப்பாற்றினான்.

நல்ல எண்ணங்களுடன் நீங்கள் இருந்ததால், உங்கள் பக்கம் கடைசி வரை, இறைவன் இருந்தான். ஆனால், துரியோதனன் பக்கம் அவன் ஒரு போதும் இல்லை.

நல்லவர்களை ஆண்டவன் சோதிப்பது, அவர்களின் திறமையை வெளிப்படுத்ததான். பல கஷ்டங்களை அனுபவித்த போதும், நீங்கள் தருமத்தின் பாதையைவிட்டு அகலாமல் இருந்ததால், பெரும் பெயரும் புகழும் பெற்றுள்ளீர்கள். நல்லவர்களை ஆண்டவன் சோதிப்பான் கைவிட மாட்டான், கெட்டவர்களுக்கு ஆண்டவன் அள்ளி தருவான், ஆனால், கைவிட்டுவிடுவான் என, கூறி முடித்தார் பீஷ்மர்.

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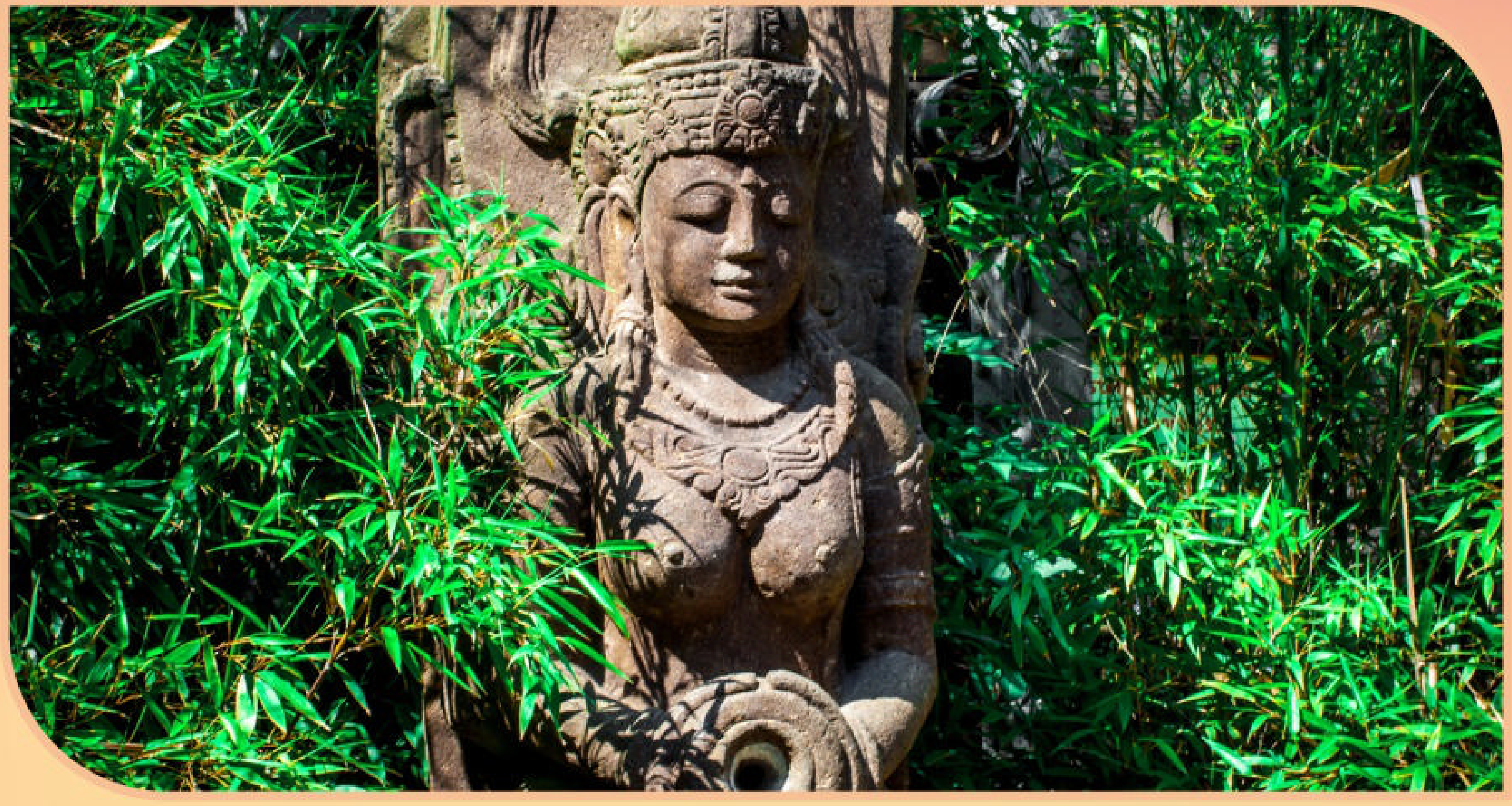

கடவுள் உங்களை கை விடமாட்டார்:
கடும் கஷ்டம் அனுபவிக்கிறீர்களா???

✍ இந்திரா

உண்மைதான், ஆண்டவன் நமக்கு கஷ்டம் கொடுக்கிறான் என்றால், அவன் நம்மை கைவிடமாட்டான் என்ற நம்பிக்கை இருந்தால் போதும், மனதில் எந்த சந்தேகமும் வராது. கஷ்டம் கொடுத்த இறைவனுக்கு அதிலிருந்து நம்மை காப்பாற்றவும் தெரியும்.

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உறவு இனிமையாக இருக்க... :

மூத்த குடிமக்கள் பின்பற்ற வேண்டிய பத்து கட்டளைகள்

✍ இந்திரா

பிள்ளைகள் அனைவரையும் திருமணம் முடித்து கொடுத்த பணியிலிருந்து ஓய்வு பெற்ற மூத்த குடிமக்கள் கீழ்கண்ட பத்து கட்டளைகளை பின்பற்றினால் வாழ்வின் கடைசிபக்கங்கள் மிகவும் சுவராசியமாகவும் இனிமையாகவும் இருக்கும். எந்த நிலையிலும் உங்கள் வாழ்வின் கடைசி பகுதியில் உங்கள் பிள்ளைகளுடன் சேர்ந்து வாழ நினைக்காதீர்கள். (உங்கள் சுதந்திரம் அனைத்தும் பறிபோகும்)

உங்கள் பேரக் குழந்தைகளின் மேல் எவ்வித உரிமையும் இல்லை என்பதை மறக்க வேண்டாம். குழந்தை வளர்ப்பில் மகனுக்கோ மகளுக்கோ, எவ்வித அறிவுரையும் சொல்லாதீர்கள். உங்கள் அறிவுரை மற்றும் அனுபவங்களை அவர்கள் மதிக்க மாட்டார்கள். விலகியே இருங்கள். உறவு இனிமையாக இருக்கும். என் பிள்ளை, என் பிள்ளை என்று பதறாதீர்கள்.

தேவைப்பட்டால் வருடம் ஒருமுறை சென்று பேரன் பேத்திகளுடன் சந்தோஷாமா இருந்து வாங்க. அங்கே அதிகம் தங்க வேண்டாம். எந்த நேரத்திலும் உங்கள் மருமகள் முன் உங்கள் மனைவியை/கணவரை விட்டுக் கொடுத்து பேசாதீர்கள்.

உங்கள் இருவரில் ஒருவரை யார் குறைத்து பேசினாலும் எதிர்குரல் கொடுங்கள். அவர்களின் ஆடம்பர வாழ்வை விமர்சிக்க வேண்டாம். சேமிப்பின் அவசியம் பற்றி சொல்லி அவமானப்பட வேண்டாம். அதிக பாசம் ஆசை வைத்தால் அது மோசம். அவர்கள் குழந்தையை அவர்கள் கவனித்துக் கொள்வார்கள். உங்கள் அறிவுரைகளை தவிருங்கள்.

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உறவு இனிமையாக இருக்க... :

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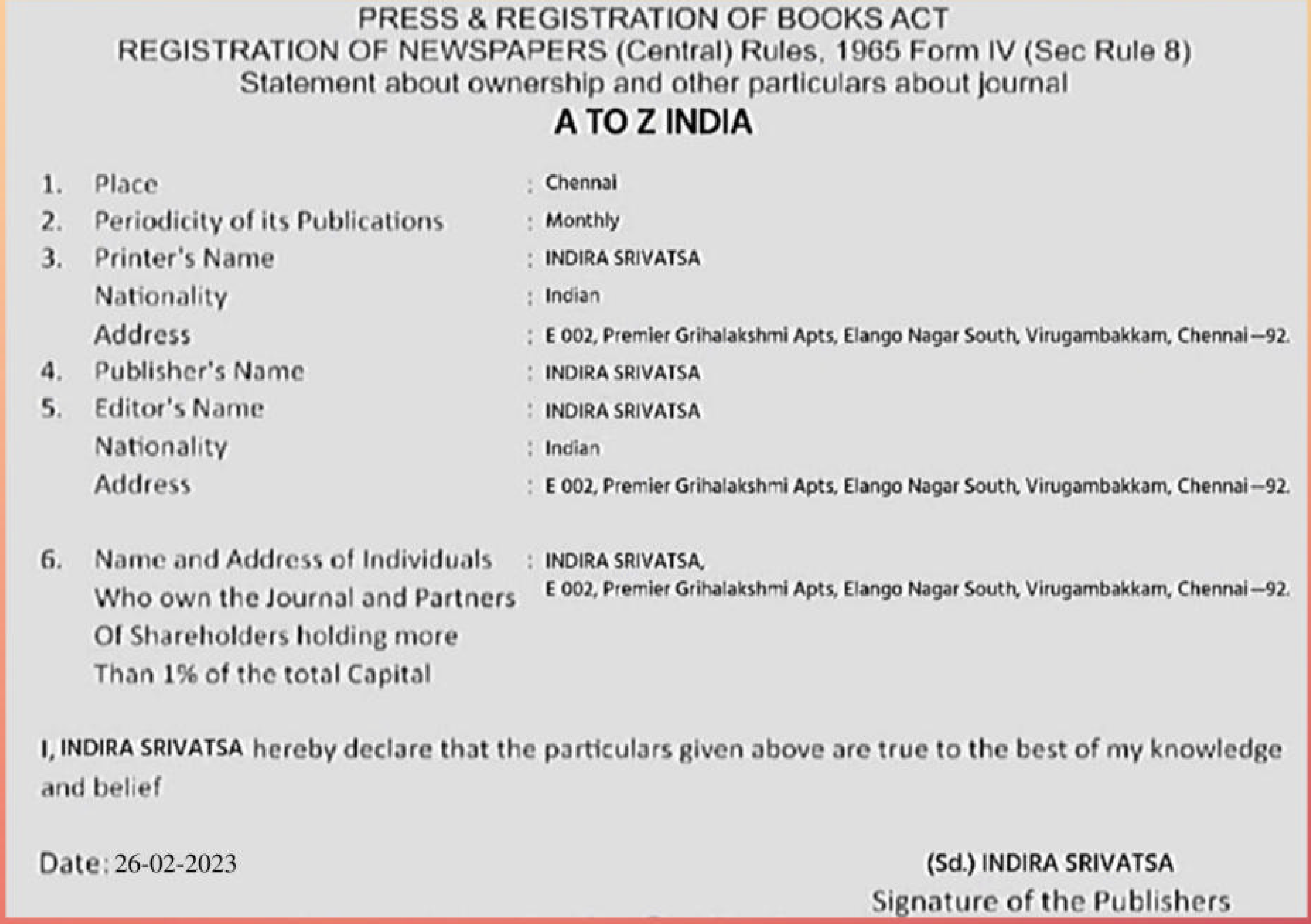
✍️ இந்திரா

உங்களை விட அறிவிலும் திறமையிலும் அவர்கள் சிறந்தவர்கள் என்பதை ஏற்றுக்கொள்ளுங்கள். அல்லது நீங்கள் முட்டாளாகவே நடியுங்கள். அப்பொழுது தான் பிழைப்பீர்கள். அதிக அறிவுரைகள் இக்கால சந்ததியினருக்கு அறவே பிடிக்காது.

நீங்கள் நன்கு படித்திருந்தாலும், நல்ல பதவியில் இருந்து ஓய்வு பெற்றிருந்தாலும் அவர்கள் முன் தலையாட்டும் பொம்மைகளே..!!!



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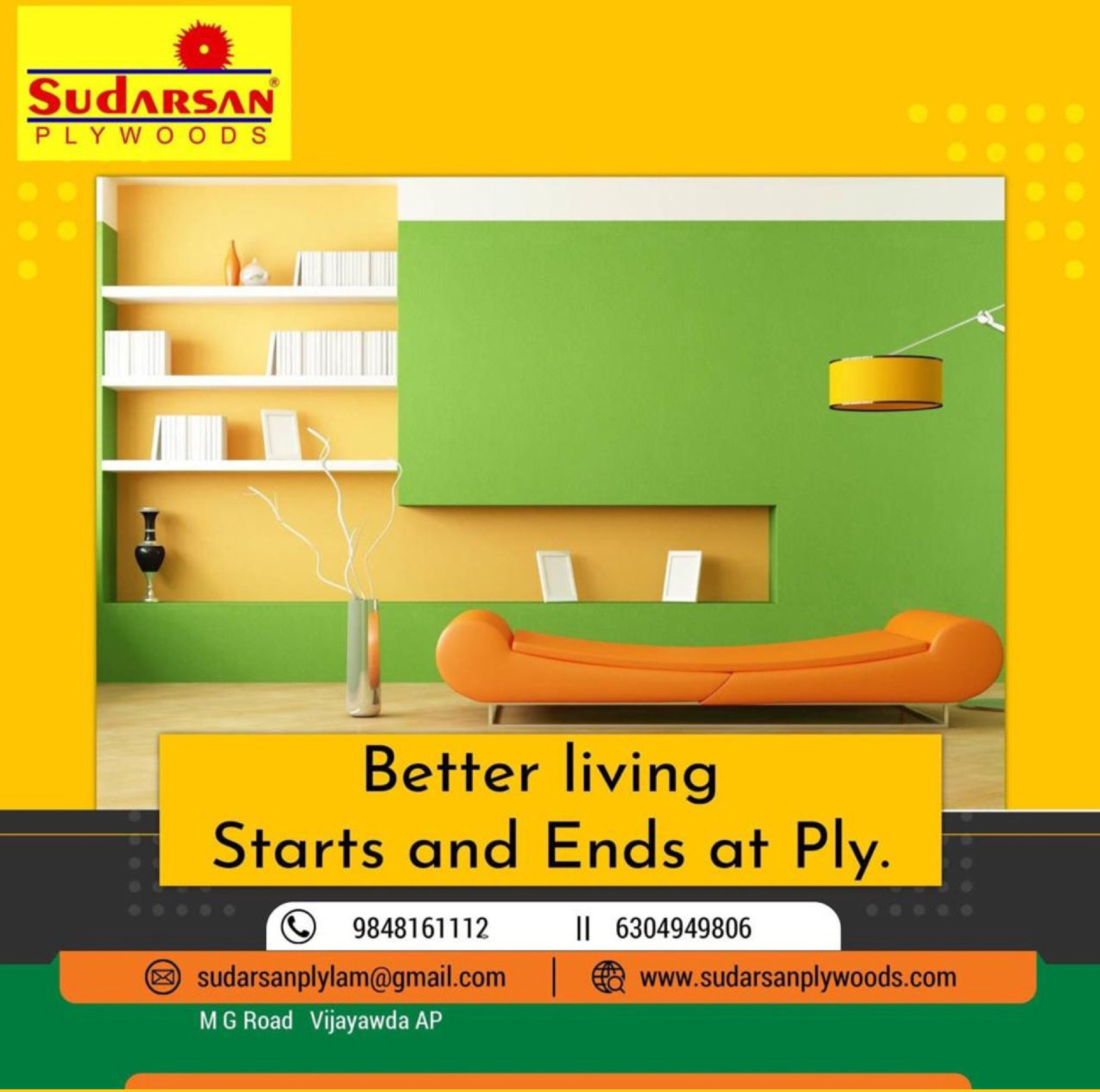
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